Jewish Domination

of Weimar Germany

1919 - 1932

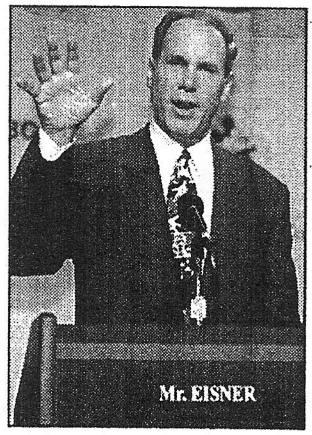
Jewish Domination of The Weimar Republic - and America



Arthur Sulzberger, Jr, owner of The New York Times



Ian Boesky - *"The inside trader"*



Michael Eisner - highest paid executive in America



Robert Maxwell - robber of pension funds

INTRODUCTION

by Dr. E. R. Fields

(<u>IMPORTANT NOTE</u>: During the period studied here, 1919 to 1932, Jews made up only 1% of the population in Germany - yet they dominated business and politics. Today in America, Jews make up only 3% of population yet they dominate both business and politics!)

The failure of the 1905 Bolshevik Revolution in Russia resulted in tens-of-thousands of Jews fleeing to Germany as they were the chief architects of that first attempt to overthrow the Czar. They filled the cities as the charts herein attest. Working in collusion with their co-racialists the Jews quickly dominated the professions. With Germany in depression and the value of the mark wiped out the Jews were able to buy businesses often at less than 1% of their true value. With a loaf of bread costing 100,000 marks the Jews obtained loans from Jewish banks and bought up industry, newspapers, vast blocks of apartment buildings - all for pennies on the dollar.

The same Jewish financial takeover has occurred in this country. The late Robert Maxwell got control of the London Daily Mirror. Maxwell, a Czech Jew, (real name, Jan Ludvik Hock), secretly milked the papers' pension fund to buy controlling stock in Macmillan Publishers and other properties. The Chicago Tribune offered Maxwell the bankrupt New York Daily News if he would assume their debt of $150 million. Maxwell agreed if the Tribune would first pay him $60 million. He used this in a Ponzi type scheme to pay off growing debts. As his "empire" began to collapse Maxwell flew to his yacht in the Canary Islands. On the night of Nov. 5, 1991, a nude, 350 pound Maxwell jumped into the sea and drowned. Thousands of employees in his takeover companies lost much of their pensions.

Wall Street Criminals Cost Gentiles' Jobs

Drexel Burnham Lambert securities firm filed for bankruptcy with $3.6 billion in debt in 1990 but were able to pay huge "bonuses" to their Jewish executives. They laid off 5,300 employees. Their "junk bond" traders, Michael Milken, Dennis Levine and Ivan Boesky, (all Jews), went to prison serving from two to three years - a mere slap on the wrist. The company paid $650 million in fines. Their scheme was to sell "junk bonds" which were then used by clients to buy-up Christian-owned companies. They would sell off the companies assets to pay off the junk bonds while paying themselves huge "salaries" and then bankrupt the company. Safeway Foods was such a victim and 17,000 hard working employees lost their jobs and retirees their pension while the Jews made off with multi-millions.

Drexel paid Michael Milken $550 million in 1987 which was more than McDonald's profits for that year. Drexel engineered some 3,973 buyouts which, in most cases, consisted of Jews taking over Gentile companies, selling off their assets, firing employees and pocketing the company cash.

Ian Boesky paid Dennis Levine a 5% commission for "inside tips" on the sale or takeover of companies whose stock would suddenly rise. Boesky made $4 million when given inside information that Nabisco was to be bought by Jewish-owned R.J. Reynolds Tobacco, $4.1 million from Houston Gas, as well millions on stock purchases of General Foods and Union Carbide. Boesky paid Levine $2.4 million and Martin Siegel $700,000 in cash stuffed suitcases for the "inside information." It was Boesky who made that infamous speech to a class at the University of California in which he said: *"Greed is good - greed is healthy!"*

(Continued inside back cover - page 32)

The New Germany and Jewry

The Government of the new Germany have found themselves compelled to adopt certain legal measures, with the help of which a certain limitation is to be imposed upon the position of authority exercised by Jews in all spheres of public life. But this reduction by no means corresponds to the natural relation of the two sections of the population; indeed, the standard that will be reached thereby is still many times above that to which the Jews would be really entitled on the basis of their numerical relation to the entire population. Even then, the Jews in Germany will still be a privileged minority in the national state.

This fact alone is evidence that in Germany quite extraordinary and absolutely unhealthy conditions existed in the distribution of preponderance between the German people and the Jews. They alone provide the key to the comprehension of Germany's Jewish policy. The German Government had to adopt the steps indicated if they did not wish to watch inactively how the room to live and the possibilities of existence of the original population of German blood were restricted until the material existence of countless thousands was constantly more endangered by a minority who by no means had the same claim to the wealth of the soil of Germany and the products of German work as those whose ancestors were intimately connected with the soil and who had cultivated it for centuries until it attained its present productivity. This process began slowly and imperceptibly at the beginning of the 19th century, but it was not until the 20th century and especially since 1914 that it acquired the absolutely alarming speed that made intervention necessary. It is the process of the steady and constantly increasing excessive introduction of foreigners into the life of the German people in politics, science and culture by a racially foreign minority who push aside the original inhabitants of the country; a process which assumed particularly menacing forms because this constantly spreading minority infected the healthy and untainted mass of the people with the spirit of disintegration and bolshevism.

The object of the present brochure is to describe this development and the situation it created practically and objectively, without taking sides, in doing which we shall confine ourselves, in order to simplify the general picture presented, to the territory of *Prussia*. This procedure has the further advantage that conditions in Prussia, the largest of the German staates which alone includes, three-fifths of the territory of the German Reich, represent, except for minor details, the state of affairs in the whole of Germany. For without this practical orientation it is not possible to gain any just appreciation of the measures adopted in Germany. In this connexion we are unusually lucky in that we are able to base our remarks to a large extent on the statistical inquiries made by a Jew *(Dr. Heinrich Silbergleit: Die Bevölkerungs- und Berufsverhältnisse der Juden im Deutschen Reiche, I. Freistaat Preußen, Berlin 1930, Akademieverlag)*, and are thus secured from the start against the suspicion of writing a tendencious report.

It is a general rule of all laws of historical development that nothing can come of nothing. All expressions and explosions of the will of a people have their causes. And thus the legislative policy of the new government which arises from the profound indignation and resentment of the German people against a presumptuous foreign rule is also the product of facts that lie in the nature of Jewry itself.

The Development of the Legal Position of the Jews in Prussia

On the same scale as that on which the ideas of the French Revolution of 1789 won the day in Europe, and thus caused the breakdown of the last barriers of a feudal caste system, the principle of freedom and equality in the eyes of the law was also applied to the Jews in Prussia. The edict of the 11th March, 1812 granted full rights of citizenship to the Jews in the Prussia of the day. It is true that they were subsequently deprived of certain rights, such as the holding of academical teaching and scholastic posts and also offices in the communes. But these reservations were also withdrawn later and, by the Order in Council of the King of Prussia dated 3rd July 1869, they were expressly granted, with the removal of all restrictions, the legal rights "enabling them to be members of the communal and state representative bodies and to exercise public office."This expression of the royal will represented the complete emancipation of the Jews. From that day on, the Jew in Prussia was a citizen with the same full rights as any other German citizen. All professions, all trades, and all public offices were open to him. He was placed in a position of absolute parity and granted absolute tolerance.

We shall see how Jewry repaid the German people for this most considerate treatment.

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The Numerical Development of Jewry in Prussia

The first complete inventory of the people in the form of a census was undertaken by the Prussian Government in the year 1816 after the Wars of Liberation. The census returns showed that the total population of the State of Prussia was 10,349,031, including 123,938 Jews or 1.2 per cent.

From that time on, statistics permit us to obtain a fairly clear idea of the entire development. It may be gathered exactly from the following table which covers the period from the year 1816 to the year 1925.

Census of the year	Jewish inhabitants per 1000 of the total population of Prussia	Census of the year	Jewish inhabitants per 1000 of the total population of Prussia
1816	11.98	1858	13.67
1819	12.26	1861	13.78
1822	12.41	1864	13.61
1825	12.24	1867	13.06
1828	12.65	1871	13.21
1831	12.83	1875	13.20
1834	13.06	1880	13.34
1837	13.02	1885	12.94
1840	13.03	1890	12.42
1843	13.35	1895	11.92
1846	13.38	1900	11.38
1849	13.41	1905	10.98
1852	13.40	1910	10.36
1855	13.62	1925	10.58

If this table is examined, it will be seen that it shows at first a steadily rising curve which continues until 1880 and then suddenly drops, so that, from that point on, the impression is given of a decrease in the proportion of Jews in the population. But this impression is deceptive. In fact it conceals the real state of affairs which is directly the opposite. This distorted representation of the statistics is connected in the first place with the fact that the fertility of the Jewish population and consequently their increase in numbers decreases rapidly in proportion to the total population. It is further connected with the fact that the statistical method only deals with the idea of professing Jews and not with that of the Jew by race. Owing to this mechanical factor alone, the statistics fail from the start to take account of all the Jews who are Jews by race without belonging to the Mosaic faith. In particular however the increasingly popular habit of changing to the Christian faith or of resigning membership of the Jewish religions community in the group of dissidents has led since 1885 to the distortion of the statistics. We can provide an idea of the effect of this factor by pointing out that in the decade from 1922 to 1932, for which statistics are available, the number of Jews who resigned their membership of their church in Berlin alone amounted to 5,611.

In spite of these sources of error, however, the concluding part of the table shows that between the years 1910 and 1925 there was again an increase in the Jewish population from 10.36 to 10.58 per 1000. This fact is all the more remarkable as it must not be forgotten in this connexion that between the census years 1910 and 1925 the cession of extremely Jewish areas, such as Posen and West Prussia, occurred. whereby no less than 49.101 or 11.81 per cent of the Jewish population were taken from the Prussian state. Thus even the insufficient statistics demonstrate in this case the fact that, *in spite of changes of religion and resignation of church membership as well as of losses of population owing to cessions of territory since the World War, a wave of increase in the Jewish population has swept across Germany.* The reasons for this are obvious even to the layman. They are due to an extraordinarily powerful wave of *Jewish immigration,* principally from the East of Europe, which occurred during and after the war. For after all Germany has always been most exposed to the influx of Jews from the east; geographically Germany is the first dam in the stream of Jewish immigration.

The Geographical Distribution of the Jews in Prussia

The last census before the war took place on the 1st December 1910, and the first post-war census of equal value on the 16th June 1925. It therefore appears suitable, for the purpose of the following remarks, to begin by comparing the results of these two censuses.

We must begin by stating that, out of the entire resident population of the Prussian state on the 16th June 1925 which numbered 38,120,173, 403,969 described themselves as Jews, which represents a proportion of 1.06 per cent. As the Jewish population only numbered 366,876 in 1910, this means that in the whole of the present area of the state of Prussia, during the period between this first post-war census and the last peace-time census on the 1st December 1910, *the Jewish population increased by 37,093 or 10.1 per cent, while the entire population of Prussia in the same area only increased by about 3,119,000 or 8.9 per cent.* And this proportion holds good in spite of an increased birth-rate among the entire population and an increased death-rate among the Jews.

The figures for local increases are, however, even more informative. Thus the provincial statistics are particularly striking in the case of Berlin, Brandenburg, Lower Silesia and Schleswig-Holstein, where the general increase of 7.8 per cent, 6.7 per cent, 4.7 per cent and 4.5 per cent in the *total population* is to be compared with an *increase in the Jewish population of 19.9 per cent, 14.9 per cent, 12.4 per cent and 25.4 per cent* (principally in Altona). The corresponding figures are even higher in the case of the individual large cities, in some of which, such as Magdeburg, Oberhausen and Breslau, the number of Jews has doubled and even trebled as compared with the total population.

But the most interesting figures are those for the city of *Berlin,* for the German capital occupies by far the first place, not only owing to its absolute numerical preponderance of 172,672 Jews, but also as regards its proportionate relationship to the entire population. Berlin alone is the home of more than four-tenths of the entire Jewish population of Prussia, while the entire population of Berlin only amounts to one-tenth of the entire population of the state. No clearer expression could be found of the influx of Jewry into the towns and large cities. The German capital, above all, like a giant magnet, has attracted almost one-half of the Jews in Prussia.

The same result is obtained if we arrange the provinces according to their share in the entire number of Jews in the state of Prussia.

How many Jewish judges were there in Prussia?

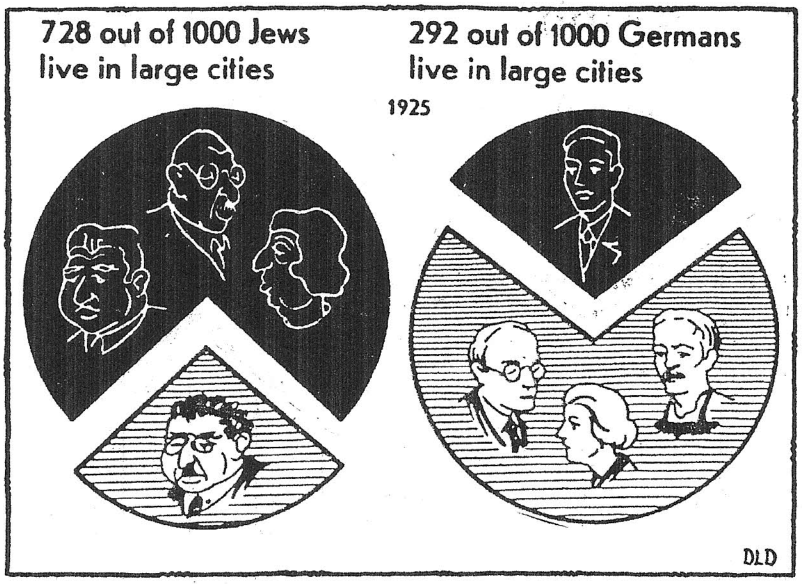
Out of 5,800 official judges, 430 or 7.4 per cent were of Jewish origin.

Of these, prominent positions were occupied by 12 Presidents of State and Appellate Courts and 109 Assessors in Supreme State Courts and Directors of State Courts

Jewish Resident Population in Prussia on the 16th June 1925

	Province	absolute	in thousandths of the total Jewish	in thousandths of the provincial population
1	City of Berlin	172,672	427.4	42.9
2	Rhenish Province	58,223	144.1	8.0
3	Hesse-Nassau	52,757	130.6	22.0
4	Lower Silesia	29,953	74.2	9.6
5	Westphalia	21,595	53.5	4.5
6	Hanover	14,895	36.9	4.7
7	East Prussia	11,337	28.1	5.0
8	Upper Silesia	10,069	24.9	7.3
9	Brandenburg	8,442	20.9	3.3
10	Saxony	8,341	20.6	2.6
11	Pomerania	7,761	19.2	4.1
12	Schleswig-Holstein	4,152	10.3	2.7
13	Frontier Province Posen-West Prussia	3,437	8.5	10.3
14	Hohenzollern	335	9.8	4.7
	Total for Prussia	403,969	1000.0	10.6

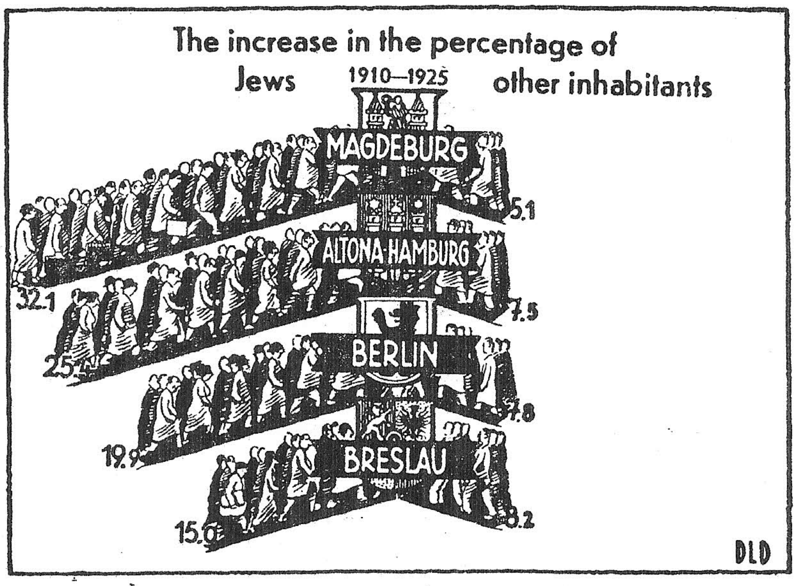
This also demonstrates the attraction of large cities for the Jews and the corresponding flight from the country. Rich provinces with many towns, such as the Rhenish Province and Hesse-Nassau, are preferred by them, while agrarian country districts, such as East Prussia, Pomerania, Silesia or Schleswig-Holstein, are persistently avoided. The extent of this differentiation in the presence of Jews in towns and country districts is demonstrated by the fact that on an average all municipalities in Prussia have 21.5 Jews per thousand of the entire population, while the proportion for the country districts, where there are also numerous medium-sized and small towns, drops to 3.4.



The Jewish dislike of connexion with the soil.

If we take from the 118 Prussian municipal areas the 29 large cities with more than 100,000 inhabitants each, we arrive for these large cities at a total population of 11,183,024 including 294,230 Jews. With this total of 294,230 persons the proportion of Jews in the large cities amounts to no less than 72.8 per cent of their entire numbers in the state of Prussia, while the corresponding proportion to the entire population is only 29.2 per cent. *Thus, out of ten Jews, seven live in large cities and three in small towns or in the country, while for the rest of the population the proportion is exactly the reverse, in so far as in their case seven live in the country and only three in large cities.*

But this unhealthy development has also been extremely intensified by the flood of immigration since the World War.



How the Jews swarm into the great cities.

The Development of Jewry

since the last pre-war census on the 1st December 1910

From the earliest time Germany, and above all Prussia, owing to its geographical position formed the entrance for the stream of Jews migrating through Europe from East to West. Therefore, even before the war, the *Eastern* Jews assembled, above all in Prussia, principally in the large cities. It is true, that, up to the war, this stream of immigration of Eastern Jews could be restrained within certain limits, but after the Great War the legislative apparatus in this sphere broke down, more voluntarily than involuntarily. It can be directly asserted that the Social Democrats, owing to their personal connexion with Jewry, used their political influence to further the immigration and naturalisation of Eastern Jews in Germany. Sufficient proof of this is provided by the fact that the Immigration and Naturalisation Department in the Prussion Ministry dealing with such questions was in the hands of a Jewish official *(Badt)* who was, furthermere, a Zionist.

Jewish immigration after the war



Germany, the first stage on the route of Jewish immigration from east to west

As we have already explained, the Jewish population in the whole of the present area of the state of Prussia increased between the last peace-time census of 1st December 1910 and the 16th June 1925 from 366,876 to 403,969 or by 37,093 or 10.1 per cent. Compared to this, the entire population of Prussia only increased by ca. 3,119,000 or 8.9 per cent. But even this primitive picture provided by regular statistics is by no means exhaustive, for a critical examination throws further interesting light on this subject.

If we take the period from 1910 to 1925, we may assume that, under normal circumstances, there would have been a surplus mortality of 18,252 persons during this time. This should then be deducted from the total of 366,876 Jews resident in the present territory of the state of Prussia in 1910. This would leave us with a balance of 348,624 Jews for 1925. From this figure we should also have to deduct 15,408 Jews (or 14 times 3 per 1,000 i. e. 4.2 per cent) who must have changed their religion or resigned their membership of the church between 1911 and 1924. This would reduce the total number of Jews in 1925 to 333,212. But as a matter of fact 403,969 professing Jews were recorded in Prussia in 1925, so that this increase in the population from 1910 to 1925 is to be attributed to nothing else than the ***immigration of about 70,700 Jews.*** This number corresponds moreover, almost exactly, to the number of foreign Jews in Germany recorded on the 16th June 1925.

In reality, however, the number of Jewish immigrants must be considerably more than 70,700, for a larger part of the Jewish immigrants obtained Prussian nationality at once as dissidents, Catholics or Protestants, or have remained in Prussian territory without reporting themselves to the police.

Out of the total Jewish population in Prussia, amounting to 403,969 on the 16th June 1925, there were

68,114	foreigners
7,364	without nationality
909	of unknown nationality
Total 76,387	

We are therefore faced by the fact that during the few years of the war and immediately afterwards, a flood of immigration, consisting of about 75,000 Eastern Jews, flowed into Prussia and that this number corresponds almost exactly to the number of the Jews without German nationality among the Prussian Jews. *Thus, more than 75,000 Jews or almost one-fifth of the Jewish population in Prussia have preferred to refrain from obtaining Prussian nationality and have thus branded themselves as a foreign body in the state of their adoption.*

The Vocations practised by the Jews

The inclination of the Jew to act as middleman in the functions of economic life, as for instance in commerce, is too well known for it to be necessary to emphasize it. Yet, the statistics regarding the vocations practised by the Jews provide such interesting information with regard to the individual vocational groups concerning the extent of the variety of utilization of the various vocations by the Jews and of their preference for and avoidance of them, that it is only when the exact statistics have been studied that a definite judgment regarding the importance of the Jewish question in Prussia and Germany can be formed. Indeed, the latest modern statistics are really a mathematical table for the psychology of Jewry and a kind of "psychogram".

The following table is based on the last vocational census in the state of Prussia on the 16th June 1925.

The vocational employment of the entire population as well as of German, foreign and all Jews in Prussia, according to economic divisions

EP = Entire Population GJ = German Jews
FJ = Foreign Jews J = All Jews

	Economic Divisions	Group of the population	Exercising vocation or independent without profession	Basic figures in percentages
A	Agriculture, gardening and stock-rearing, forestry and fishing	EP	5,593,144	29.47
		GJ	2,984	1.92
		FJ	340	0.96
		J	3,324	1.74
B	Industry and handicraft, including mining and the building trade	EP	7,771,799	40.94
		GJ	38,015	24.48
		FJ	11,303	31.82
		J	49,318	25.85
C	Commerce and business, including the hotel and restaurant business	EP	3,248,145	17.11
		GJ	92,012	59.26
		FJ	20,176	56.81
		J	112,188	58.80
D	Public administration, law officials, army and navy, church, religious service, legal practice and independent professions	EP	921,048	4.85
		GJ	9,503	6.12
		FJ	1,821	5.13
		J	11,324	5.94
E	Health and hygienic vocations, including welfare work	EP	356,416	1.88
		GJ	7,570	4.88
		FJ	727	2.05
		J	8,297	4.35
F	Domestic service and occupation without a regular position or without details of the business engaged in	EP	1,091,435	5.75
		GJ	5,191	3.34
		FJ	1,147	3.23
		J	6,338	3.32
	Total of A to F	EP	18,981,987	100.00
		GJ	155,275	100.00
		FJ	35,514	100.00
		J	190,789	100.00

The first glance at this table reveals two prominent facts: the preference of the Jews for commerce and business and for industry, while agriculture and domestic service are absolutely avoided by them. But the statistics are even more illuminating when we proceed to study them in detail, as follows:

More than one-half namely *58.8 per cent or 112,188 Jews* come under the economic division *"commerce and business, including the hotel and restaurant business"*, compared to a percentage of only 17.11 or 3,248,145 of the entire population. Under these circumstances it is no wonder that the Stock Exchanges have got completely into the hands of the Jews. For example, *the Board of Directors of the Berlin Stock Exchange consisted exclusively of Jews.* Moreover, out of the 147 members of the directorate or committees in the Stock Exchange, 116 or nearly 80 per cent were Jews. Jewry has also developed its predominance to an especial degree owing to the mushroom-like growth of department stores and one-price businesses. In order to give an idea of the extent of Jewish influence in commerce, we may mention the total of the turnover of the department stores in the year 1931, which alone amounted to 2.5 milliard marks. Jewry is also well represented in the economic division *"Industry and handicraft, including mining and the building trade"*, in which the *Jews numbered 49,318 or 25.85 per cent,* while the percentage of the total population was 40.95 or 7,771,799. It is characteristic, in contrast to this, that in *agriculture* there are only 1.74 per cent of Jews as against 29.5 per cent of the entire population.

Under the heads "Commerce and business" and "Industry and handicraft" the startling fact is also concealed that in Prussia no fewer than 31,500 Jewish foreigners are engaged in industry and commerce — that is to say workers who do not consider it necessary to acquire the nationality of the country in which they work.

The examination of the head *"Public administration, law officials, army and navy, church, religious service, legal practice and independent professions"* leads to important observations. Here the proportion of Jews is 5.94 per cent, as against 4.85 per cent of the entire population. In this extremely important vocational category the Jews are therefore proportionately one per cent more strongly represented than the native Prussian population. This difference appears even more glaring if the foreign Jews who constitute 5.13 per cent of the Jews in this economic division are deducted from this calculation. The percentage of the remaining German Jews then amounts to 6.12, as compared with 4.85 per cent of the entire population.

If we now examine the head *"Health and hygienic vocations, including welfare work"*, the percentage of Jews is higher than their percentage of the population, namely 4.35 per cent, including 2 per cent of foreign Jews, as compared to a proportion of 1.88 per cent in the case of the entire poulation. The proportion of Jews whose principal employment falls under this head is therefore two and a half times as great as that in the case of the entire population. The

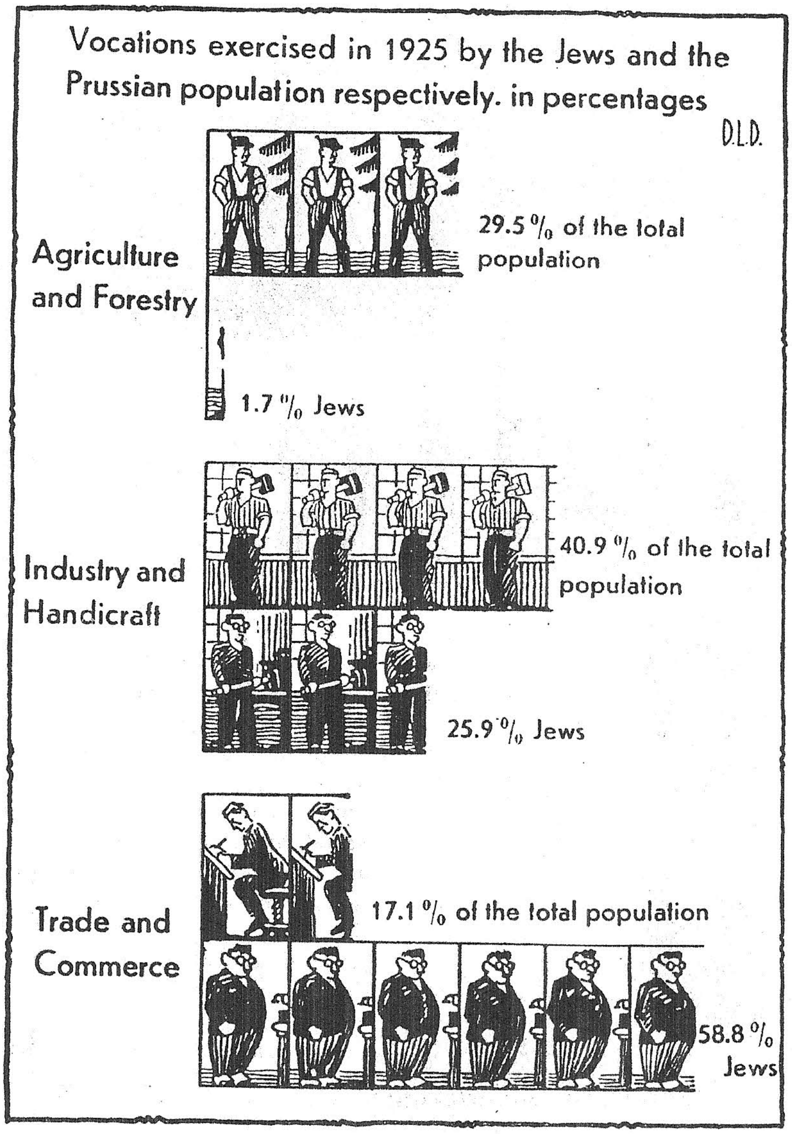
Jews therefore obviously prefer the professions of middlemen and distributors in the national business, while the productive and directly creative vocations are neglected by them. .

But the real structural function of Jewry in German business life is even more clearly exposed when we turn from quantitative to qualitative statistics, and extend our analysis to the *social position* of those exercising vocations. It is this statistical statement that first gives us a real idea of the dominant position occupied by Jewry in the national and economic life of Germany.

Here we find the following striking facts. The total number of persons exercising an *independent* vocation in Prussia in 1925 was ca. 3,070,000, including 92,164 Jews. This represents a percentage of 48.3 Jews, as against 16.2 of all those exercising vocations. Hence in Prussia three times as many of the Jews exercise independent vocations as among the entire population. These proportions are largely influenced by the number of Jews engaged in commerce and business, and in the hotel and restaurant trade, in whose case the percentage is 31.5 as against 3.8, or eight to one.

To this also corresponds the abnormal number of foreigners in the *directorates* of the great German undertakings, which, owing to the enormous influence of Jewish bank capital, have become regular Jewish domains since the war. In the year 1928, fifteen Jews held 718 posts on directorates, so that each of them had 50 on an average, while these same fifteen persons only held 211 such posts in 1913. The holder of the largest number of such directorial appointments was naturally a Jew, namely the banker Jacob Goldschmidt who occupied 108 posts.

Where the Jew lives



The distribution of the Jews in the most important groups of national economy.

Similar conditions are found in the domain of *health*, in which the number of Jews exercising such vocations is almost sixfold (namely 2.8 per cent, as against 0.5 per cent).

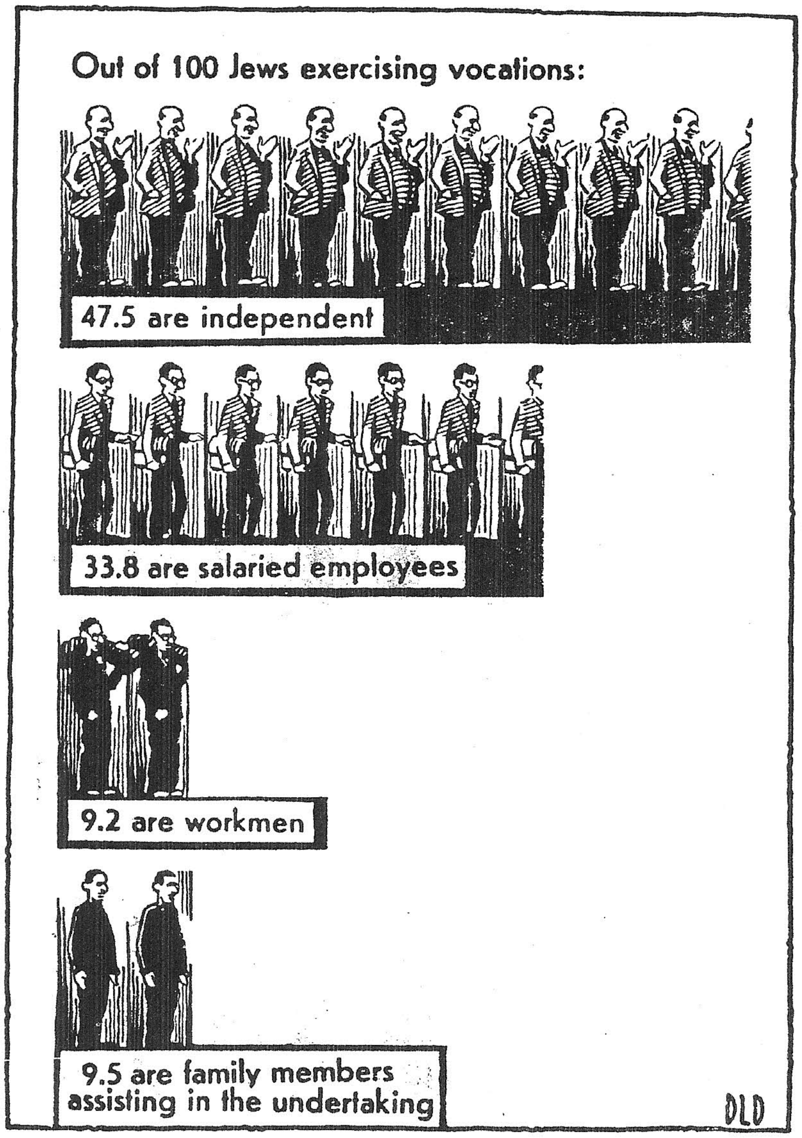
Conditions are exactly the same in the economic branches known as the *"cultural complex"* by which is meant the theatre, cinema, radio, education, training and instruction, etc. Here the general proportion is 0.4 per cent, as against 2.6 per cent of Jews, so that in this case also there are six times as many Jews as others.

Even in the economic divisions *"public administration and ministration of the law in official positions"*, the percentage of Jews exercising these vocations in prominent positions is 2.0 as against 1.3, or nearly twice as great as that for the German population.

This preponderance of Jews is slightly less in the category *"employees"*. The total number of employees recorded in the state of Prussia was ca. 3,240,000, including 64,469 Jews. This includes 17.1 or 33.8 per cent of the persons in question. The percentage of Jews in this case is therefore proportionately twice as large as that in the case of the entire population.

But a radically different picture is presented, as soon as we turn to the gigantic group *"workmen"*. Here we find evidence of a profound aversion of the Jew to manual labour. In the state of Prussia in 1905, among ca. 8,900,000 workmen (or 46.9 per cent of all those exercising vocations), there were only 16,019 Jewish workmen (or 8.4 per cent of the Jews). Thus, while in independent positions the proportion

The Jew makes others work



The attitude of the Jew towards work.

of Jews was generally greater, it is the reverse in this case (namely one-fifth) and decreases almost to nothing.

The clearest and most plastic idea of this divergent structure of Jewry in Prussia, as against that of the entire population, may be gathered from the following table on page 9 which permits of recognising in a striking manner the dominant position of Jewry in the national life.

In this way we arrive at the result that there has been a really alarming introduction of foreigners into leading positions in German economic life by Jewry. In leading positions there are three times as many Jews as native Germans, while in the category of actual workers the Jews only represent one-sixth of the total number.

But even cultural life is marked by the same characteristics. Indeed in this case conditions are even more unhealthy and alarming, for in this sphere the vocational census of 1925 provides us with quite astonishing figures. According to them, 17.9 per cent of all independent doctors, 14.8 per cent of all independent dentists, 6.9 per cent of all independent chemists, 4.8 per cent of all independent artists, 27 per cent of all independent lawyers, 4.6 per cent of all editors, 11 per cent of all theatrical stage managers and 7.5 per cent of all actors are Jews — while the Jews are only one per cent of the total population. It must be noted in this connection that this only refers to professing Jews, while the hundreds and thousands of baptised Jews and dissenters of Jewish race escape

	Jews		Non-Jews	
Independent: Total		47.5		15.1
Owners and lessees	44.9		14.4	
Leading officials	2.6		0.7	
Employees: Total		33.8		17.2
Technical employees and officials	3.9		5.0	
Supervisory staff	0.2		1.3	
Commercial employees and officials	29.7		10.9	
Workmen: Total		9.2		48.8
Workmen with professional training	5.8		32.0	
Workmen without professional training	2.6		16.1	
Home workers	0.8		0.7	
Employed in families: Total		9.5		18.9
Members of families rendering assistance	7.5		15.5	
Domestic employees	2.0		3.4	
Grand total	100.0		100.0	

inclusion in these statistics. Moreover, the dissenters are nowhere more strongly represented than among those of Jewish race who have abandoned their faith.

Jewry in the German capital

The acme of the whole of this development of the population is, however, first reached in the German capital, Berlin. It is here, in the metropolis of the Reich, the focus of the business and cultural life of the whole country, that the Jews have established their headquarters. We have already seen that no less than 42.17 per cent of the entire Jewish population of Prussia have settled in Berlin, owing to the attraction of the great city which is inherent in Jewry. But this concentration of Jewry in the capital, which is in itself already unhealthy, is eclipsed by far by the statistics resulting from an examination of the internal structure of Jewry in the capital. From these it appears that in the year 1925 (according to the vocational census) the percentage of Jews in the most important vocations in Berlin was as follows: —

Jewish doctors	47.9	per cent
„ dentists	37.5	„ „
„ chemists	32.2	„ „
„ lawyers	50.2	„ „
„ artists	7.5	„ „
„ editors	8.5	„ „
„ theatrical producers and managers	14.2	„ „
„ actors	12.3	„ „

These figures alone speak volumes. But these impressive statistics themselves, when further examined, cast a glaring light on the material and intellectual predominance of Jewry in the German capital.

They show that the position of the Jews in the spheres of *health* and *law* is absolutely dominant, for they dominate each sphere, purely quantitatively to 50 per cent. Indeed, in the preference for, and obtaining of, individual positions in this sphere, there is evidence of a regular policy for obtaining the most influential and, even more, the most profitable posts. Special examination reveals the fact that communal and other public health administration is particularly preferred by them. Furthermore, they have a particular preference for the posts in which they occupy an official position, and which provide them with a possibility of engaging in private practice in addition to their official salary, and thus securing or retaining a source of private income. Thus, out of all the school and welfare doctors in Berlin, 68 per cent are Jews, while 68 per cent of the official welfare doctors are also Jews. They have laid hands quite systematically on the great hospitals. Thus, of the medical directors of the Berlin hospitals, 45 per cent are of Jewish origin, and 44 per cent of the principal doctors. In this case also we find a systematic seizure of the principal posts. As a single example of the conditions in the large Berlin hospitals, we may mention the Kaiser- und Kaiserin-Friedrich-Kinderkrankenhaus in the Wedding district, where 80 per cent of the medical staff are Jews. Moreover in the same district no fewer than 5 out of the 6 municipal school doctors are Jews, while more than 80 per cent of the welfare doctors are Jews.

But by far the most serious development of conditions has occurred in the *higher educational establishments and colleges in Berlin*. For, while it is possible to speak more or less of economic interests in the vocations so far dealt with, in this case it is a question of the education of the youth of a nation, and thus of the highest and most sacred possession that God has entrusted to the hands of a nation. In this case also an almost alarming introduction of foreign elements has occurred of recent years.

The following facts are based on the figures for the 1st May, 1932.

Out of the pupils at the higher boys' schools in the whole of Prussia which were attended by 284,349 boys, 3.1 per cent were Jews. Berlin is again at the head of the list with 8 per cent, while there were 6.3 per cent in Hesse-Nassau, 2.7 per cent in Upper Silesia, 3.4 per cent in Lower Silesia, 2.4 per cent in the Grenzmark, 2.0 per cent in East Prussia, 2.1 per cent in Rhineland and 1.8 per cent in the Saar district. It was only in two provinces, namely in Saxony and Schleswig-Holstein, that there were less than 1 per cent, or less than the general percentage of Jews in the entire population of Prussia.

In the girls' schools conditions are even more glaring. Thus, the percentage of Jews in the girls' schools is 10.4 in Berlin, 12.7 in Hesse-Nassau, 7.0 in Lower Silesia and 4.0 in the Saar district. It is only in Schleswig-Holstein that the percentage in the higher girls' schools drops to 0.8, or below the percentage of Jews in Prussia as a whole.

Let us now return to Berlin, in order to show to what a dangerous extent the Judaization has proceeded in the various higher schools in Berlin, for which we can give official figures of the latest date. It is based on a survey which shows the state of the Judaization of Berlin in the various administrative districts.

Proportion of Jewish children in the higher schools in Berlin

District	Number of children Total	Number of children Jews	Percentage of Jews
Berlin-Mitte	6,158	1,085	17.62
Tiergarten	3,234	482	14.90
Wedding	2,908	76	2.61
Prenzlauer Berg	2,030	218	10.74
Friedrichshain	1,365	132	9.67
Kreuzberg	2,182	109	5.0
Charlottenburg	6,782	1,346	19.85
Spandau	1,452	20	1.38
Wilmersdorf	6,670	2,344	35.18
Zehlendorf	2,213	55	2.49
Schöneberg	5,761	1,153	20.01
Steglitz	6,557	152	2.30
Tempelhof	3,319	129	3.89
Neukölln	3,017	194	6.43
Treptow	2,068	33	1.60
Köpenick	2,185	33	1,51
Lichtenberg	2,683	39	1.45
Weißensee	936	56	5.98
Pankow	2,544	43	1.69
Reinickendorf	2,716	49	1.80
Total for Berlin:	66,820	7,748	11.60

Thus, in no single administrative district in Berlin is the percentage less than the general percentage of the Jewish population in the entire population in Prussia. Indeed, in 10 administrative districts in Berlin the percentage of Jewish children in the higher schools is higher than the percentage of 4.3 of Jews in the population of Berlin. Of these districts the principal are Wilmersdorf with 35.14 per cent of Jewish pupils in higher educational institutions, Schöneberg with 20.01 per cent, Charlottenburg with 19.85 per cent and Berlin-Mitte with 17.62 per cent. It is a case here, as usual, of the most well-to-do districts.

The unbearable conditions which have arisen in this way in various Berlin schools are demonstrated in the table in the next column.

Falk-Realgymnasium	17.0	per cent Jews
Kaiser-Friedrich-Schule, Charlottenburg	20.2	„ „ „
Friedrich - Werdersche Oberrealschule, Tiergarten	23.9	„ „ „
Fürstin-Bismarck-Schule, Lyzeum	14.3	„ „ „
Auguste-Viktoria-Schule, Lyzeum	16.6	„ „ „
Mommsen-Oberrealschule	12.9	„ „ „
Fichte-Schule, Wilmersdorf	15.44	„ „ „
Grunewald-Gymnasium	16.0	„ „ „
Goethe-Schule, Wilmersdorf	23.54	„ „ „
Cäcilien-Schule, Lyzeum	15.0	„ „ „
Bismarck-Lyzeum	16.93	„ „ „
Hohenzollern-Lyzeum	13.5	„ „ „
Werner-Siemens-Realgymnasium, Schöneberg	26.0	„ „ „
Sophien-Lyzeum	17.5	„ „ „

Conditions are similar in regard to the proportion of Jews in the Berlin *colleges.* Thus, the percentage of Jews studying at the Berlin university in the winter term 1932/33 was 12.5 in the law faculty alone, 21.9 in the medical faculty, and 9.0 in the philosophical faculty. These figures are surpassed by the percentage of female Jewish students, which was 26.7 of the female students in the law faculty, 25.4 in the medical faculty and 11.1 in the philosophical faculty. ***The teaching staff in the German colleges*** was governed by the same conditions. Here again the University of Berlin takes the lead. According to a private calculation, the proportion of Jewish teachers was

over 50 per cent in the medical faculty, and
about 25 per cent in the philosophical faculty.

How many Jewish lawyers were there in Berlin?

Of 3,400 lawyers, 1,850 or 54 per cent were of Jewish origin!

In conclusion, a word may be said with regard to the part played by Jewry in the theatre and cinema and in the sphere of intellectual life. The result of a census made in the year 1931 was that, out of 234 theatrical managers included in the statistics,

118 or 50.4 per cent were Jews
and
92 or 39.3 per cent non-Jews,

while, in the case of 24, it was impossible to determine to what race they belong.

Berlin also took the lead in this sphere, as is demonstrated by the fact that in the capital, out of 29 theatre managers, 23, or 80 per cent, were Jews.

The conditions in the German cinema world were not different, and possibly even worse, but we have unfortunately no statistics at our disposal.

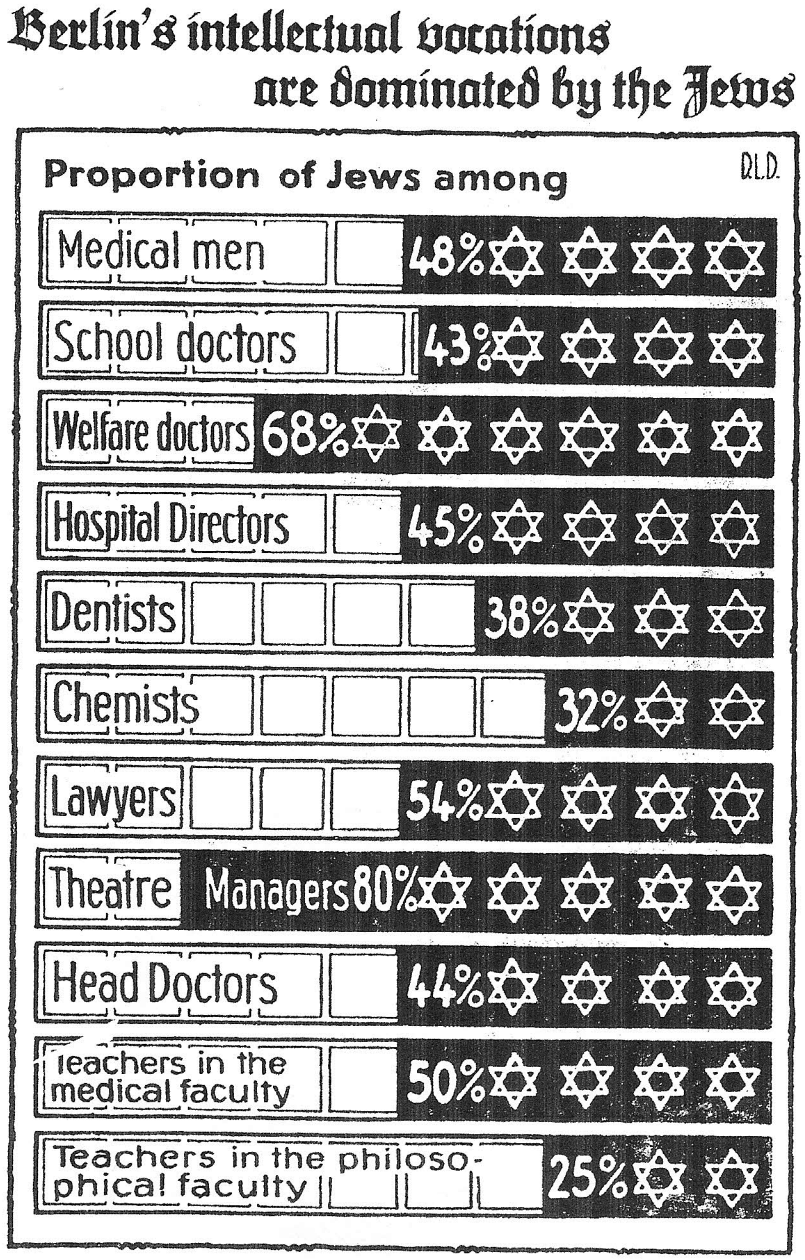
Thus we come to the sphere of the intellectual predominance of Jewry in Germany. While dangerous signs of the disturbance of the natural balance have already made their appearance in the domain of the purely arithmetical proportion of the Jews to the entire population, the manner in which the Jews have exploited this predominant position an the spirit with which they have penetrated the entire cultural live of the German people must be regarded even more seriously.

The Influence of Jewry on Mind and Morals

It is Germany's fate in modern times to have to bear the brunt of the continous immigration of Jews coming from the east. The fact is that the Jewish immigrants on the Continent generally make their first halt in Germany. Once they have adopted the habits of civilization in Germany, they wander further westward, so that the peoples they then reach can, so to speak, take over already refined human material. That is also the explanation of the remarkable phenomena that Germany is generally exposed to a specially critical examination of her Jewish policy, and that the western nations have so little understanding for Germany's difficult situation as regards the Jewish question.

Nevertheless it would doubtless have been possible for the healthy physical nature of the German body corporate to gradually absorb the foreign components, in spite of the increasing quantitative admixture of foreigners. This would have been successfully accomplished, in all human probability, although the German nation, owing to its open frontiers, was exposed, in the face of Jeswish immigration, to a specially severe test of its physical powers of assimilation, if the immigration of hordes of Jews into Germany had not been accompanied by that of a completely foreign national spirit.

This modern Jewish spirit with which Germany has had to deal can be gathered best from the evidence of a Jew himself, the writer *Paul Mayer*, who, in January, 1913, in the periodical "Aktion", made the following confession of his views on life in the form of a poem.



The excessive number of Jews in the scientific and artistic professions in Berlin

The Lay of Ahasuerus, the Wandering Jew

See, I strike no roots on earth,
Ties of country have I none.
For me no drugging homesick dreams
Cause my heart to flag and sink,
For I am steeled by suffering.

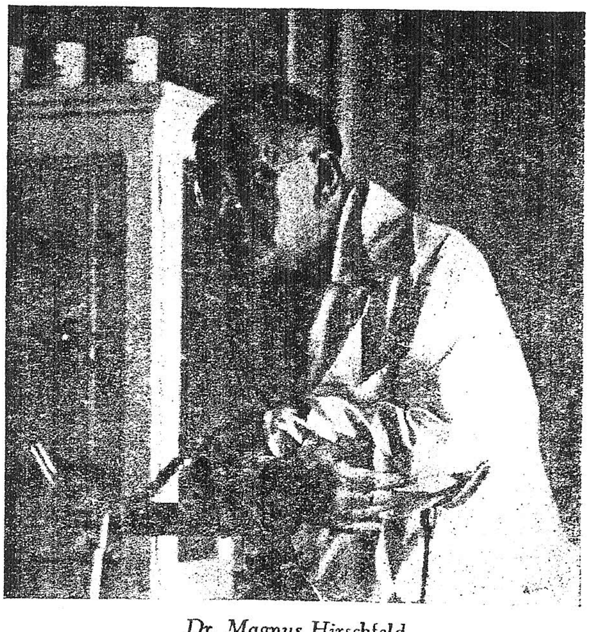
Ye drive me from your thresholds,
Yet of all am I the most desired.
Loud resound your cries of envy,
For I drink from jour wells
And I weigh your values.

The sleek covering of my soul
Conceals what I suffered as a beggar.
Yet my booty grows and grows,
And your maidens all acclaim me,
The scum of the distant desert.

Ye yawn over your pipes of coarse shag,
While stolidly digesting your meals.
Yet I have a clever touch,
And pander to your vices,
While looking on in exultation.

And so I play my game,
With the exuberance of experience,
The strange and terribly subtle
Final aims of my Asiatic blood
That remain a mystery to you.

One hardly knows what is more astonishing in this remarkable lyrical effusion, its absolute frankness or its frivolous cynicism. But in any case the spirit of Jewry could not be expressed in words in a more undisguised and pertinent form than in this authentic example. The ideal of "rootlessness" is proclaimed without any ballast of tradition or piety, while the ideals of other peoples are lightheartedly ridiculed. This spirit, to which nothing is sacred, and which indeed boasts of its animal lusts with almost blasphemous vanity, this was the spirit which succeeded in spreading more and more under the influence of Jewry. Were this spirit to gain the upper hand in national life, the axe would be laid at the root of all order maintained by the state. Any government that set store on Christian morals and religion and the most primitive rules of good behaviour would have to put up a stand against it.



Dr. Magnus Hirschfeld
the man who commercialized „sexual science"

But even this challenge would have been bearable, if this spirit of disintegration had been confined to the domains of theory and declamation, but, as a matter of fact, an attempt was made to put it into practice.

A classical example of this is provided by the recent campaign against the prohibition of abortion, as contained in paragraph 218 of the German Penal Code, which, in a precautionary manner, very carefully restricts the abortion of unborn children and threatens delinquents with severe punishment. The men at the head of this permanent offensive were Jews for the most part. It was principally they who proclaimed this "right to one's own body", and it was mostly they who committed breaches of this paragraph in order to provoke legal proceedings in this way. This occurred in the well-known abortion case of the Jewish doctors ***Dr. Friedrich Wolf*** and ***Frau Dr. Kienle-Jakubowitz.*** Although hundreds of cases of illegal operations may have occurred, this case in particular was exaggerated by the Jewish press for a great propaganda campaign. A fighting committee was at once formed for the defence of the two doctors named, principally consisting of Jews, including ***Dr. Max Hodann, Frau Dr. Lothar Wolf, Frau Dr. Martha Ruben-Wolf, Dr. Levy-Lenz, Professor Felix Halle and Professor Alfons Goldschmidt.*** It may be mentioned here that these names frequently recur elsewhere, especially in the domain of what is called "free love". The defence of the accused was in the hands of a Jew, the lawyer ***Dr. Apfel,*** who was also the chairman of the Bolshevist "International Union of Jurists". The same group of persons issued the following publications among others: "Abortion or Prevention?" by Dr. Martha Ruben-Wolf, "Storming Attack against § 218" by Dr. Friedrich Wolf, "The Blessing of Children, Contra-conception and Abortion" by Dr. Fritz Bruchbacher, and "The Prevention of Conception" by Magnus Hirschfeld. The list of the titles alone is sufficient to show what spirit animated this literature. For it, there is no moral code, no morals in marriage and the family, and everything is dissolved with corrosive acid. It was Jews too who degraded sexual science to a business, and made Germany, to a certain extent, a "centre for pornography", as Scavenius, the Danish Minister at The Hague. expressed it recently in a broadcast address.

The man who took the principal lead in this field for the undermining of morals in sexual life was the Jew ***Magnus Hirschfeld*** who, in his "Institute for Sexual Science" did nothing else, under the banner of "sexual science" but systematically degrade marriage and the family. In the issue for May 1931 of the "Workmen's Sexual Paper" (!) he is honoured in the following terms:



Peter Panter

"Our honoured leader and friend Hirschfeld has had a series of brilliant successes in America". We may leave it to the Americans to determine what sort of successes this half-Bolshevist "mother-protector" had in their country. His "scientific" literary output consisted chiefly of such works as "The Homosexual Question as judged by Our Contemporaries", "What ought the Public to know about the Third Sex?", "Sexual Transitions", "The Erotic Impulse to wear Other Dress", "The Homosexuality of Man and Woman", "Sexology" (!), "A History of the Morals of the World War", etc., which were then recommended to the public in absolutely unambiguous terms. He was also the editor of the "Year-book for Sexual Intermediate Stages". One of Hirschfeld's most "important" collaborators was ***Dr. Felix Abraham.*** He achieved a certain notoriety owing to the publication of pornographic photographs in connexion with the case of the Berlin watchmaker Fritz Ulbrich who was murdered by the juvenile "friends" of his fiancée Lieschen Neumann. This filthy work was published under the title "Fritz Ulbrich's Living Marble", with an introduction by ***Dr. Felix Abraham*** and ***Dr. Erich Wulfen*** (also a Jew) in the Viennese Jewish "Press for Cultural Research", and was forbidden even in republican Germany. This publishing house brought out a whole series of books on the "history of morals" the titles of which we cannot reproduce since the reader would rightly object to such a piling up of erotic expressions. They are all concerned with the theme of "history of morals" in its various aspects or with the theme "woman". It is positively amazing what fertility these disguised pornographs show in discovering fresh erotic expressions for the titles of their books and for the arousing of the lower appetites of the public. Another of Hirschfeld's collaborators was ***Richard Linsert,*** the "Director of a Section in the Institute for Sexual Science", whose favourite study was obviously homosexuality, as may be gathered from a pamphlet he published entitled "Prostitution among Men?". Another of Hirschfeld's collaborators was *Dr. Lewy-Lenz.* He was the author of an "Open Letter to Women" with a descriptive representation of contra-conception and abortion. He was also the editor of the Berlin periodical "Die Ehe" (Marriage) which was richly illustrated with photographs of the nude.



Ignaz Wrobel



Kurt Tucholsky

The representative of the rootless Jewish man of letters who himself changes his own name as required. The four pseudonyms, Peter Panter, Ignaz Wrobel, Kaspar Hauser and Theobold Tiger, were all disguises used by the same Kurt Tucholsky.

Obvious importance attaches to the former Berlin Municipal doctor *Dr. Max Hodann,* whose speciality was onanism. In the "Workmen's Sexual Paper" mentioned above, he dealt with "Inquiries from Readers", which he probably often enough wrote himself. In this deparment he speaks of sexual matters in a manner which beggars all description. Any normal man would blush to the roots of his hair merely to read what is written there. We could give specimens which would demonstrate in black and white the shamelessness of these "sexual researchers" but must refrain since the reader of this pamphlet would rightly object to the reproduction of such nastiness. It is especially interesting that the Jew Max Hodann marks the connection between Communism and his endeavours at "reform" and avaits from it the "liberation" from the "backward" moral code of present-day morals.

When some of Hodan's books were confiscated in Stuttgart, a protest was at once published by the following Jews: ***Freymuth,*** President of a Division of the Law Courts, ***Kroner,*** Judge in the Supreme Administrative Court, ***Danziger,*** President of the State Court, and Justizrat ***Mamroth.*** Communist and "sexual reform" endeavours are very closely interwoven in this connection. When the Bolshevist female



Theobald Tiger



Kaspar Hauser



The Parliament - sleeps !



I have to work half a day for the church
of which I am no longer a member, and

The Parliament -
Whether the Socialists go to the Reichstag
or not, it's all the same old thing.
Whether old father Wirth tries to slip to
the left or lies down like a tamed dog,
it's all the same old thing !





Dr. Kulz



Seen from below:

The Reds dedicate this immoral picture of a girl sitting on a mirror to the League of German Women. This is what the world looks like to this dirty pack and to many with eyes who see from below. We laugh at them. We see our world from above !

The Jewish man of letters to whom nothing is sacred

From Tucholsky's "Work": "Deutschland, Deutschland über alles", 1929. Everything is pulled to pieces by this man: The German Reichstag by Tucholsky "the Democrat" (left top); the Roman-Catholic Church and Ministers Dr. Wirth and Stegerwald of the Centre Party by Tucholsky the Jew (right top); the Democratic Reich Minister of the Interior, Dr. Külz, who was the first to take up the campaign against the "trashy and obscene" (left bottom); the German women and (centre) the German National Anthem and the "old" and "new" Germany.

agitator Ruegg was arrested in China, a protest was at once made by a Jewish committee, including, among others, *Frau Dr. Hodann-Neumann, Dr. Käthe Marcus, Dr. Hilde Fränkel, Frau Dr. Kalcher, Frau Dr. Frischauf, Frau Justizrat Schlomann, Frau Dr. Adler, Frau Dr. Reni Beguhn, and Frau Professor Goldschmidt;* it was the same names almost every time. For it was an almost uniform Jewish group, imbued with the disintegrating opinions of a radical libertinism. Almost the same lines are followed in the activities of a set who gathered round the Berlin weekly "Die Weltbühne", founded by Siegfried Jacobsohn. This set were distinguished by the fact that they did not restrict themselves to disparaging and heaping scorn upon all the traditional values in sexual morals, but extended their biting criticism to all existing conceptions and ties in public life. No authority in the national life or in that of the State was sacred to these people.

This was principally the meeting-place of Jewish journalists, some belonging to the Mosse and Ullstein newspaper concerns and some to the Communist press. They included *Kurt Tucholsky* (who wrote under no fewer than four pseudonyms, namely Peter Panter, Theobald Tiger, Ignaz Wrobel and Kasper Hauser), *Bernhard Citron, Alfons Goldschmidt, Alfred Polgar, Fritz Sternberg, Hans Siemsen, Rudolf Leonhardt, Ernst Toller, and Leonhard Frank.* To characterize this group, it will suffice to quote the one phrase written by Tucholsky (Wrobel) on the 4th August, 1931: "Soldiers are murderers". We would ask all those whose mother tongue is English to imagine a writer in their country writing point-blank and in full publicity: „Soldiers are murderers". What would they do? Would they remain silent in face of such a terrible calumniation of those who gave their bodies and their lives in defence of their native land? Or what would they do if an immigrant Jewish writer described the men who volunteered for service in 1914 as "the victims of the general intoxication", or said that "they gave their lives for muck"? Or if this writer was to be bold enough to make fun of their National Anthem as a "really bad piece of poetry" or a "boastful poem"? But that is what Tucholsky did in his works "Deutschland, Deutschland über alles" and "Mit 5 PS". We are convinced that they would execute quick justice.

What was the composition of the Anwaltskammer, the supreme representative body of the lawyers in Berlin?

Of 33 members, 22, or 66 %, were of Jewish origin.

How many members of the General Directorate were Jews?

Of the 4 members, all four, or 100 %, were of Jewish origin

Jewry in the Press

German Jewry had established its main headquarters in the press. This instrument for the domination of public opinion had passed almost entirely into their hands, and they utilized it to the full. A publisher would have had to have a fair share of intrepidity if he published anything that might have caused a Jewish frown. In addition to this, there was the enormous economic pressure that the Jews had at their disposal for dealing with such opponents, and this too was applied ruthlessly until their opponents were annihilated. Even newspapers that were independent of Jewry were exposed to this pressure which was applied through the advertisements pages. The local Jewish organizations were only too ready to start an advertisement boycott, whenever anything in the text of the paper displeased them. Thanks to the power of money, they succeeded, under the cover of economic "transactions", in bringing even important papers under Jewish control.

Rabbi Fischl wrote in the "Leipziger Israelitisches Familienblatt" (No. 3 of 1926): "Our fight is that for the absolute power of which we were deprived two thousand years ago". But the chairman of the "Association of National German Jews", *Max Naumann,* wrote in No. 1/2 for 1926 of his paper: "Anyone who is condemned to read every day a number of Jewish papers and periodicals, written by Jews for Jews, must on occasion feel an increased distaste, amounting to physical nausea, for this incredible amount of self-complacency, of slimy stuff about 'honour', and exaggeration of the duty to 'combat anti-Semitism' which is understood in these circles in the sense that, at the slightest reference, the sword should be drawn if any Jew whatever is meant". Unfortunately this association did not succeed in acquiring any influence.

It has not occurred at all to the majority of the Jews to adapt themselves to the forms of life of their German hosts, as has been the case in other countries. Thus, it was an inevitable historical necessity that the time should come when the tortured German people should themselves take in hand the cleansing of their own house. The internal Jewish press, that was often very frank in indicating the final aims of the Jewish endeavours to secure power, was nothing compared to the gigantic political, economic and cultural press, by means of which Jewry wished to dominate the spirit of the German people. This press, managed by disguised and undisguised Jews, controlled by groups of Jewish capitalists and Jewish banks, and largely belonging to large concerns, was the main source of the distress of the German people. It intentionally drove the people from the source of their own essential being, unmindful of the state of tension thereby caused, and which was bound to attain explosive force under prolonged high pressure.

Of all the newspapers published in German, those belonging to the *Ullstein* press stood at the head of the list, as regards numbers and size. In 1932 the "Berliner Morgenpost" had a circulation of over 1,000,000. Among the Jews on the editorial staff were Robolsky (chief editor), Mendel, Bernstein, Breisacher, Deutsch, Falk, Glück, Loeb and Mandel.

The "Vossische Zeitung" (circulation 75,000—90,000) was run by Jews whose numbers included Georg Bernhard (chief editor), Elbau (alias Mandelbaum), Misch, Guttmann, Bernauer, Caspary, Goldstein, Salomon, Osborn, Schulvater, Wiesenthal and Eloesser.

The staff of the "B. Z. am Mittag" (circulation ca. 160,000) included such Jews as Höllering, Falk, Jakobsohn, Kiaulehn, Mühsam, Hackenberger, and others.

For the "Tempo" (circulation 125,000) mention may be made of Gutmann, Jacobi, Lachmann, Lustig and Zuckerkandl.

The country population was worked upon through the „Grüne Post" (circulation 920,000), founded by the Jew Richard Katz.

The "Berliner Illustrirte Zeitung" had a circulation of 1,750,000, while its effect was mainly based upon the attraction of sensational novels. The chief editor was a Jew named Korff. There were, and still are, a considerable number of periodicals for special sets and purposes ("Die Dame", "Die Hausfrau", "Die Bauwelt", "Die Verkehrstechnik" etc.). The firm of Ullstein have their own news-service in the most important towns in all parts of the world. They were represented by the following Jews: L. Stahl in Paris, R. Lewisohn in London, E. Wallenberg in New York, J. Birnbaum in Warsaw, W. Stein in Moscow, K. Lahm in Vienna, and W. Neumann in Prague.

How many Jews were there in the Directorate of the Reichsrechtsanwaltskammer, the supreme representative body of the lawyers?

Of the three members (chairman, business manager and secretary), all 3, or 100 %, were of Jewish origin

During the last decades of the past century the Ullstein press fought hard on behalf of Marxist social democracy; in 1929 the firm made an agreement with the Social Democratic party, under which the "Berliner Morgenpost" was staffed with numerous Social Democratic sub-editors. The moral views of the Ullstein editorial staff with regard to the obligation to tell the truth may be gathered from the principle proclaimed by the former chief editor of the "Vossische Zeitung", the Jew *Georg Bernhard,* in No. 244 of 1925 of his paper "But who still enquires at all whether public opinion is right or wrong? It is there, it has its way, and the judgment of this public opinion is influenced by a few wire-pullers who, at great expense, have built up an extensive press apparatus in various countries, by means of whose loudspeakers they announce very andibly whatever they like."

But it was not a case of a few wire-pullers, but of a widely ramified organization. The firm of Ullstein was seconded by the firm of *Lachmann-Mosse.* The eastern Jewish immigrant Ruben Moses, who soon assumed the name of Rudolf Mosse, rose to power by means of offices where advertisements were collected for insertion. The most widely-read paper belonging to this firm, the "international paper", was the "Berliner Tageblatt", founded in 1871 expressly "to further the interests of Jewry". In 1932 the editorial staff included the following Jews: Theodore Wolff (chief editor), E. Feder, G. Stein, J. Schwab, F. Pinner, Priester, Topf, Goldstein, E. Hamburger, A. Kerr (alias Klempner), Alfred Einstein, Sinsheimer, Jonas, and Mamlock. The foreign correspondents included the following Jews: A. Singer in Budapest, J. Schmerz in Bucharest, P. Block in Paris and Th. Sternberg in Tokio. The circulation was over 300,000. All these papers professed to be "bourgeois", while in the text and between the lines everything that was Communist and Bolshevist was fostered with a kindly hand and encouraged with benevolent applause.

When the Bolshevist Soviet film "Cruiser Potemkin" came to Berlin, Alfred Kerr hailed it as "a marvel, a marvel!", as if it were one of the eternal creations of art of all nations and times.

The staff of Mosse's "8-Uhr-Abendblatt", which belonged to the Jew Victor Hahn and bore the grotesque sub-title of "National Paper", included the following Jews: H. Zucker, F. Hirsch, Frankfurter, M. Hochdorf, E. Leimdörfer, L. Heller, F. Holländer, P. Pinthus and E. Neckarsulmer. The circulation was about 175,000.

The Jews span their web round the "Vorwärts", the principal organ of the Social Democratic party, whose staff included the following Jews: Stampfer (chief editor), Lepère, Geyer, Schiff, Bernstein, Schikowski, and Karstädt; while Friedländer, Rabold, Kersten and Hurtig were on the staff of the "Welt am Abend", the Communist evening paper, with a circulation of 180,000. In many cases there were dummy non-Jewish editors, while, behind the scenes, the Jew anonymously organized his campaign of class hatred. But the true German nation was condemned to immobility and silence, and a Swedish paper rightly described them as a "people with severed vocal chords". During the period after the revolution, the Jews had even wormed their way into the official departments of the various ministries. Thus, in Prussia the Press Manager of the Minister President was a Jew named Goslar, who was a Zionist in addition, while the Minister of the Interior's press-secretary was also a Jew, named Hirschfeld.

But all these encroachments by Jewry, however much they tried the patience of the German nation, would not yet have led to counter-measures, if individual leading Jews had not yielded to the inborn craving of their race for profit, even if it meant breaking the law. The Jews have consequently taken the lead in Germany in the domain of commercial corruption. In the course of the decade since the Great War, such a number of cases of corruption have accumulated, whose real authors have been Jews, that, by degrees, the wrath of the extremely patient German people at this misuse of the right of hospitality in every form has come to a head. These cases of corruption are also one of the decisive motives for the Jewish policy which has been adopted by the German Government.

The Jews as carriers of corruption

What Germany has witnessed, since the so-called revolution of 1918, in the way of corruption scandals, whose prime authors were all Jews without exception, probably exceeds in extent and number anything that has so far occurred in the economic history of all nations.

Even before the 1st August, 1914, the Jewish penetration of German business life was accompanied by very unpleasant phenomena. But it was not until during the Great War that the Jewish business spirit wormed its way into the official apparatus. While the German soldier was defending his country at the front, the Jews established themselves firmly in all important positions in the war societies. The Jewish firms made large profits out of the army contracts allotted to them and out of the system of compulsory control of business, subtly thought out by the big Jewish industrial magnate Rathenau; while the provisioning of the army and of the home population was endangered by Jewish speculation.

Thus, for instance, of the 14 members of the supervisory board of the War Metal Company, only two were non-Jews. It is no wonder that, with Jewish influence so preponderant in the war companies, German companies could only succeed through Jewish middlemen, on the payment of by no means small commissions, and that incredible cases of corruption occurred. For instance, the delivery of 2,000 cwt. of chocolate for the German troops was not entrusted to a chocolate factory, but transferred to a manufacturer of blouses who knew nothing whatever about the goods.

The Z. E. G. (Central Purchasing Company), managed by the Jew Jacques Meyer, was criticized as follows in a letter from Holland in July, 1919: —

"It can be proved that members of the Z. E. G. utilize their stay here above all to sell goods purchased in Germany, for which they can probably obtain export permits, by referring to the provisioning of Berlin, more easily than ordinary mortals, and make enormous profits from the sale of the goods against Dutch florins, owing to the currency inflation in Germany. It is a matter of indifference to them whether Germany is ruined in the meantime owing to lack of foodstuffs, for they will have sufficient bank balances here in order to be able to stay here and avoid paying their share of the war debts ... The first thing to do is to endeavour with all available means to obtain the elimination of the Z. E. G. which is very largely to blame for Germany's misfortunes and the hopeless conditions now prevailing there".

After the upheaval on the 9th November, 1918, the Jew's peculiar profit-making sense soon adapted itself to the new conditions. Now that Marxism was at the helm, all public offices were open to the Jews. They utilized their friendly relations with influential Social Democrat politicians to secure business and personal advantages for themselves on an extemsive scale. Many a party man who had so far been blameless but was weak in character was drawn into the mire of corruption by men like Sklarz, Parvus-Helphand, Barmat, Kutisker, Sklarek and other big Jewish profiteers. And what is more, these men were all fresh immigrants from the east.

A start was made immediately after the revolution by the five Jewish brothers Sklarz who, thanks to their good relations with prominent persons in the Social Democratic party, were appointed suppliers to the "troops maintaining order" after the 9th November, 1918. Within a short time they had made a fortune worth millions. They were the first Jews who, by means of presents and favours, both large and small, harmless bribery and the satisfaction of human weaknesses, captured leading men in the new state and made use of them in their shady transactions. It has not been possible — for secret forces prevented it — to discover in the law courts the history of their rise. Only one of them, Heinrich Sklarz, was condemned in 1926, after endless manoeuvres to delay and endeavours to influence the proceeding, to the ridiculously light punishment of eigtheen months' imprisonment and a fine of 150,000 marks. But for years he continued to conduct his business in Berlin unchallenged, under the protection of the almighty Prussian Secretary of State Weismann, another member of his race, while the Public Prosecutor Gutjahr who had brought the Jew Sklarz to justice was transferred as a punishment for his anti-Semitic attitude.

How many
of the Directors of the Berlin Hospitals
were Jews?

Of 44 medical directors, 20, or 45%,
were of Jewish origin

Of 41 heard directors, 22, or 54%
were of Jewish origin

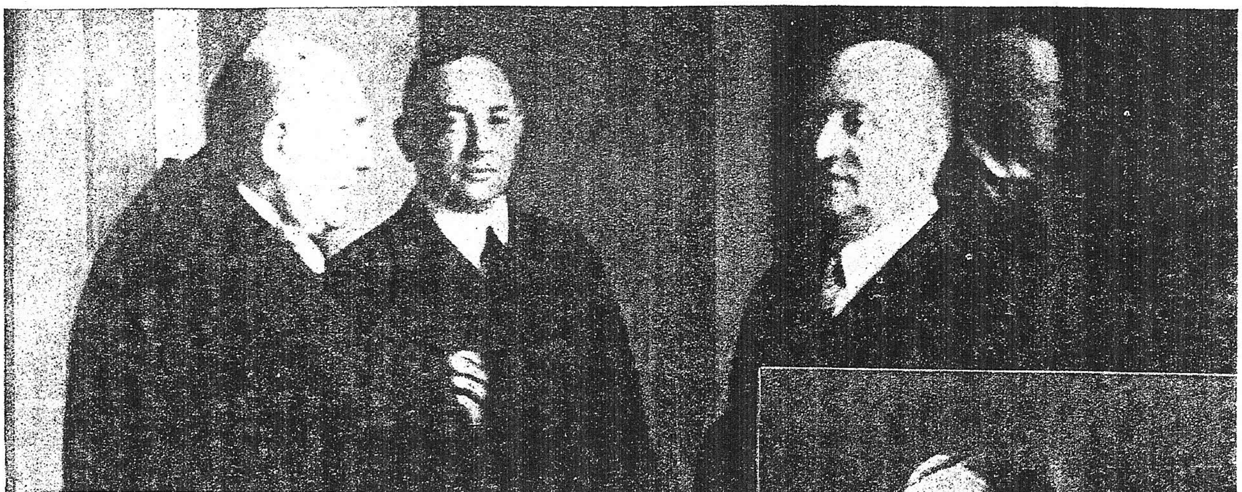
*

How many school doctors in Berlin
were Jews?

Of 65 school doctors 28, or 43%,
were of Jewish origin

The Russian Jew ***Parvus-Helphand*** was on very friendly terms with the brothers Sklarz. The Great War had made him, one of the biggest and most unprincipled war profiteers, a rich man. But Parvus-Helphand utilized his wealth to place the entire press of the Social Democratic party under an obligation by means of numerous loans. He himself stared a paper of his own, "Die Glocke", which was at the disposal of the Social Democratic party. He receved the most prominent representatives of the Social Democratic party at his gorgeous fairy-like fêtes in his country home, Schloss Schwanenwerder. This man was at the back of many corruption scandals, without anyone daring to take steps against him, the friend of so many of the influential men of the November Revolution, or against his shady transactions. He was removed from the scene by death.

The next to throw themselves upon the stupefied and defenceless Germany were the eastern Jewish brothers Julius, Henry and David *Barmat*. Their parents came from Poland. Julius Barmat was one of the foodstuffs suppliers employed by Georg Sklarz. With the help of the influential Jewish politician *Heilmann*, an intimate friend of the Sklarzes, and of Parvus-Helphand, they gained the friendship of numerous leaders of the German Socialist party, and were granted permission to enter Germany through the good





Jews as the principal characters in the great corruption cases:

Above: the two brothers *Leo* and *Willi Sklarek* in the case in 1932

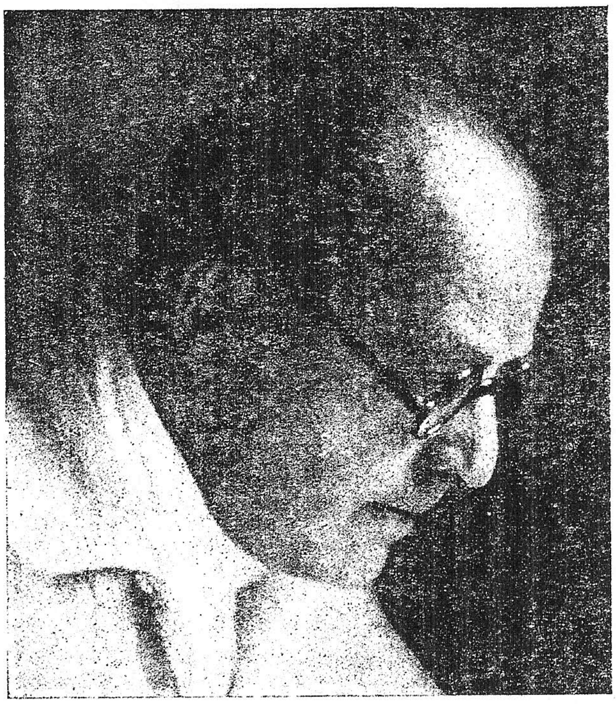
Centre: *Ivan Kutisker* was sentenced in 1926

Below: The case against the brothers Barmat in 1928. On the left: *Julius Barmat*, the most guilty of the three brothers Barmat, who was sentenced to 11 months-imprisonment. On the right: his Jewish protector' *Ernst Heilmann*, the leader of the social Demo, cratic group in the Prussian Diet.



offices of the Social Democrat Reich Chancellor Bauer. In a letter signed by Secretary of State Abegg and addressed to the Government Presidents in Osnabrück, Münster and Düsseldorf, in which they are directed to occasion no difficulties to the Barmat family when they cross the frontier, it was asserted that Barmat was a member of the Dutch Legation. The Dutch Legation protested against this absolutely false statement.

Once in Germany, the Barmats were in no time the owners of ten banks and of a large number of industrial undertakings. They had unlimited credit with the Prussian State Bank, which led to the final collapse of this concern with a loss of between 60 and 70 million marks, about half of which was due to credit granted to the Barmats.



Director General Ludwig Katzenellenbogen, manager of the greatest brewing business in Germany, was condemned to three months' imprisonment for breach of trust in 1932, after he had brougt the business to the verge of ruin

These big profiteers also lived in gorgeous style. Their Social Democratic protectors were regular guests at their princely banquets, and on one occasion one of them, who was in full evening dress and absolutely drunk, fell into the water after leaving the island of Schwanenwerder and was only fished out again with difficulty.

The case in which these swindlers were the accused ended, like the Sklarz corruption case, with quite trifling terms of imprisonment, in no relation to the damage they had done. Julius (Iudko) Barmat, whose term of imprisonment was not quite covered by the time he had spent in prison before trial, who had done damage to the Reich to the extent of 38 000 000 marks and heartlessly ruined the existence of numerous smaller men, was condemned to eleven months' imprisonment in March, 1928. But in any case the discovery of these criminal cases cost their well-wisher, the German Reich Chancellor Hermann Bauer, who had so far been a blameless citizen, the office of Reich Chancellor.

The case of the eastern Jews Ivan and Alexander *Kutisker* and Michael *Holzmann* was a second-class affair, because the "heroes" had not worked quite so successfully. They had only received such a "small" portion of the usual "business ability" of their race from their stepmother Nature, that they had to content themselves with swindling the Prussian State Bank out of the modest sum of "only" 14,000,000 gold marks.

A very big case, especially owing to its extent and profundity and the especially infernal stench of the mire of corruption discovered on this occasion, was that of the three brothers Leo, Max and Willy *Sklarek*. The unlimited and unreserved support afforded them by the Social Democrats and Communists with positions in the Berlin municipal offices permitted of their making a brilliant raid on the Berlin City Bank. Their "red" protectors considered them to be "royal merchants". The entire deliveries of clothing for the City of Berlin, the equipment of those in receipt of the dole, of the police and of the tramway and underground railway officials were played into their hands. There was hardly one of the municipal officials who came within their reach, from Chief Burgomaster *Böss* downwards, who resisted and escaped their bribery. They were all provided by the Sklareks with evertything from cheap outfits to fur-coats and full evening dress. At the Press Ball on the 26th January, 1929, the brothers Sklarek spent no less than 3,604 marks and 70 pfennigs on entertaining the city fathers.

But the city fathers did not fail to make return for this hospitality. Fictitious accounts were presented by the Sklareks to the communal City Bank and paid without demur. When the Sklareks suspended payment, the bank had a loss of 12,500,000 marks; the whereabouts of other assets to the value of between six and ten million marks could no longer be discovered. In a report made to the Sklarek Committee of Inquiry of the Prussian Diet, emphasis was laid on the fact that the Sklareks had withdrawn 575,000 marks from the City Bank on the day before their arrest. Municipal employees were supplied with suits of clothes free of charge by the firm of Sklarek in order to render them amenable to their dirty plans. Other members of the municipal staff received all sorts of personal advantages and even payments in cash through the Sklareks. At their feasts, as was revealed by the evidence recorded during the trial, champagne was drunk out of wine-coolers and caviare eaten out of bowls.

In the meantime — the case was tried in 1932 — the wrath of the people had risen so high that the guilty parties were dealt with considerably more severely. The trial itself lasted for nine months. Leo and Willy Sklarek were each condemned to four years' penal servitude, with the loss of their civil rights for five years, the period spent in prison before conviction being deducted from the sentence.

Moreover, Henry Barmat, who had then migrated to Holland, had made himself so disliket there that he received an order to leave the country in May, 1933.

But the Sklarek case was by no means the last of the Jewish corruption cases. Much attention was attracted by

the case of Director General Ludwig Katzenellenbogen of the Schultheiss-Patzenhofer concern. He was the second husband of the Jewish actress Tilla Durieux who changed over to him after she had driven her first husband, the art dealer Bruno Cassirer, to take his own life.

The Schulheiss-Patzenhofer concern was one of the largest German business undertakings. It worked with a stock capital of 75,000,000 marks and a preference capital of 15,000,000 marks, and was brought to the verge of bankruptcy by the thirst for power and the speculations of its Director General Katzenellenbogen, which amounted to personal aggrandizement at the expense of the concern. The shareholders suffered a loss of about 30,000,000 marks. But on the other hand Katzenellenbogen was able to squander half a million gold marks in subsidizing the communist theatrical manager, Erwin *Piscator,* who is now working in Soviet Russia. A large part of the funds he misappropriated was devoted to this purpose.

Katzenellenbogen was charged with breach of trust and falsification of the balance sheet, which led to the condemnation of this prominent Jewish Director General to a longer term of imprisonment.

The last case of corruption to be dealt with in the courts was the breakdown of the Rotter concern. The two brothers, Alfred and Fritz Schaie, alias *Rotter,* had, by the founding and development of the Rotter concern, got seven of the largest Berlin theatres into their power. They paid the stars playing in their theatres daily salaries of a thousand marks and more, but only a miserable pittance to the minor actors. At the same time they led a fabulous existence, and were the owners of gorgeously furnished luxurious villas in which brilliant and expensive têtes were given. But one day cracks appeared in the structure of the Rotter concern, and then the brothers Rotter, whose rise had been so phenomenally rapid and who had contributed to render the theatrical life of Berlin shallow, trivial and obscure, took to dubious fraudulent transactions that attracted the lively interest of the Public Prosecutor. But before he could arrest the Jewish brothers, they had fled, leaving behind them debts to the tune of several millions, while the many employees of the Rotter concern, who, in contrast to the stars, were very badly paid, were left in the lurch, for the brothers Rotter forgot to pay their salaries before they left.



The Jewish theatre manager Fritz Rotter (alias Schaie), joint owner with his brother Alfred of the largest theatrical concern in Berlin, fled abroad at the beginning of 1933 owing to gigantic frauds

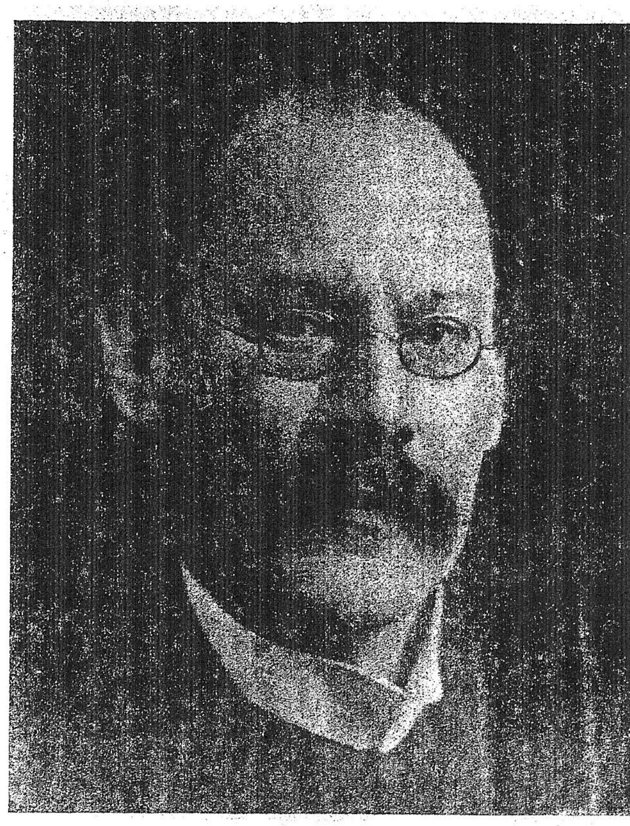


Alfred Rotter (alias Schaie) the brother of Fritz Rotter

In this section of the brochure it has only been possible to deal with the best-known and greatest of all the Jewish cases of corruption in Germany. To give an account of the numerous cases of corruption in which Jews alone were concerned or at least played a leading part would exceed the space at our disposal. At the present time dozens of corruption cases are still pending in the German courts in which Jewish profiteers played the main part in many cases. In view of the facts given above there can be no question that it was Jews who, in the post-war period, administered a serious blow to political and business morals in Germany and disgraced German business in the eyes of the world.

The Jews as the apostles of communism

The first leader and founder of Marxism, Karl Marx, was a Jew. The racial origin of the first parent of the international labour movement has left its stamp on this movement's character. The labour movement when it came into being about the middle of the nineteenth century was at first non-political in character, and aimed at improving the living conditions of the new class of industrial workmen. There was an entire absence of any definite political dogma. There was, therefore, for a long time a possibility of the labour movement in Germany associating itself with the government. A form of government would then have arisen which might perhaps have been comparable to the present National Socialist system, so that no period of Marxism and class struggle would have intervened. A Jew is therefore to blame for the fact that out of the labour movement in the whole world an endeavour arose aimed at overturning the existing order in all countries, and which has thus become the greatest danger that has so far ever threatened world culture.



The Social Democratic Jewish member of the Reichstag Dr. Oskar Cohn, who was appointed Under Secretary of State in the German Ministry of Justice in November 1918, was in the pay of the Moscow Soviet Propaganda Department

The further history of Marxism was also characterized by the intellectual leadership of Jews. While even before the Great War it was principally Jews who played the leading parts in the Socialist party among the writers and the politicians to a pre-eminent extent, the latest history of Marxism in the world is characterized by an absolutely enormous increase in the power of the Jewish element. The October Revolution in Russia did not only place Jews like Trotzky (Bronstein), Sinovieff (Apfelbaum) and Radek (Sobelsohn) in the leading positions in the new Communist state, but even the intermediate and subordinate positions of authority, down to that of the humblest police official, were very frequently occupied by Jews. In Germany the revolutionary events subsequent to November 1918 provided Jewry with the welcome opportunity of strengthening its political influence, above all in the sense of radical Communism.

Nothing is more characteristic than the fact that, after the revolution in 1918, nearly all the leaders of radical, semi-Bolshevist and wholly Bolshevist Socialism were Jews. First of all there were the people's representative Hugo Haase, the leader of the "independent" Socialists, and, alongside of him, the lawyer Karl Liebknecht and the authoress Rosa Luxemburg, the two leaders of the "Spartakus League".

Both groups were more or less closely connected with the Soviet party in Russia. The *"Spartakus League"*, of which *Karl Liebknecht* and *Rosa Luxemburg* were the leaders, has made no secret of this. It has been converted into the Communist labour party and, in its appeal of the 14th December 1918, it expressly stated that its aim was "Communism". In this appeal the leaders concluded by calling upon the proletariat to rise in arms in the following words:

> "Arise, proletarians, and fight! You have a world to conquer and contend with. In this last class struggle in the world's history, your motto must be: 'Thumbs on their eyes and knees on their breast!'"

The other group of the *"Independent Socialists"* was also closely connected with Moscow even before the revolution on the 9th November 1918, when the German nation was still engaged in the struggle for the defence of the soil of Germany. Thus, Joffe, the then representative of the Soviet Government in Berlin, openly reminded the then people's representative *Hugo Haase* in December 1918 that the Independent Social Democratic Party "had received financial assistance from him for the printing of their literature". This connection between Russia and the German "Independents" was maintained by means of another Jew in

addition to Haase, for in the same public statement the Russian Ambassador Joffe stated that he had handed over a fund of over 10 million roubles to Dr. Oskar Cohn, Member of the Reichstag, with regard to which "he had granted Herr Cohn the right of disposal in the interests of the German revolution". This Member of the Reichstag indeed admitted expressly in his reply that he had really received this sum on the night of the 5th November 1918 and gloried in the fact that he had "gladly accepted" this financial assistance, while he only regretted that he had not been able to utilize the entire sum. The same German Member of the Reichstag Dr. Oskar Cohn was Under Secretary of State in the German Ministry of Justice, and thus the highest German judicial official, after the 11th November, and considered it absolutely compatible with his office to be at the same time the legal adviser of the Russian Embassy in Berlin

When Joffe was exposed by an unwished-for accident and had to leave Germany, his place, as emissary of the Russian propaganda, was taken by the Jew *Karl Radek.* He took over the management of Communist propaganda in Germany. This Bolshevist advance reached its height in Munich, the capital of Bavaria. Here, again, the leader of the movement was a Jew, the writer *Kurt Eisner.* He too was one of the "defeatists" who had attacked their own country in the rear by means of their agitation even before the armistice. Thus,



Rosa Luxenburg,
the „grandmother" of Communism in Germany

as early as the summer and autumn of 1918, when the fighting at the front was still at its height, he appealed to the workmen in the munitions factories in Munich to strike and organize the revolution. In the wave of radical Socialism, he even became "Bavarian Minister President" in November 1918. He was a whole-hearted advocate of the system of "Workmen's and Soldiers' Councils" on the Russian model. He was the leader of radicalism in South Germany, while in Berlin and North Germany the Jewish half-breed Karl Liebknecht and the full-blooded Jewess Rosa Luxemburg preached an even more glaring form of Bolshevism with extreme fanaticism, but they failed in their attempt to naturalize Soviet Communism in Germany, yet only owing to the incipient resistance of the troops returning to their homes. On the other hand, Eisner's dictatorship in Munich finally led to the setting up of the really Communist "Soviet Republic" in Munich in April, 1919.. At that time there was a "Red Army" and also a "Revolutionary Tribunal". The men at the head of this regime were almost exclusively ***Jewish writers,*** namely ***Levien, Leviné-Nissen, Kurt Mühsam, Ernst Toller and Gustav Landauer,*** of whom the first-named had just been freshly imported from Moscow. Under this new system of government serious outbursts occurred which led to a conflagration on the largest public square in Munich, and finally even to the execrable murder by the Communists in the Luitpold Gymnasium of ten hostages, all of whom were absolutely innocent citizens. It was only by employing armed regiments that an end was put to this Soviet dictatorship in Munich, run by a handful of Jewish writers.

It can be asserted with almost mathematical certainty that, wherever Communist experiments were tried and armed risings organized at the time of the Revolution, Jews took the lead or added fuel to the



The Jewish lawyer Karl Liebknecht and the Jewess Rosa Luxemburg (see above), founders of the Communist „Spartakus League", inciting the Berlin proletariat to a violent revolution in November 1918

flames. If these Jewish elements had had their way, Germany would have followed the example of Russia at that time, and Europe would have been delivered into the hands of Bolshevism.

It can also be said with almost mathematical certainty that, wherever the interests of the German people were betrayed in this fight for existence, Jews had a hand in the game. The Jew Kurt Eisner, the Bavarian Minister President in Munich, conducted his own foreign policy — against the Foreign Office in Berlin! His appeal to all nations of the 10th November, 1918, is simply high treason, according to the codes of all nations. Another man who played a particularly leading part in the "defeatist" propaganda on German soil was the Jewish Socialist and Under Secretary of State in the Foreign Office *Karl Kautsky*, who regarded it as his principal task to collect from all the records in the Foreign Office to which he had access all the papers that were in any way suited to throw a bad light on Germany's pre-war policy, and thus weaken Germany's position during the peace negotiations. He was worthily seconded by the influential chief editor of Ullstein's "Vossische Zeitung", the Jew Georg Bernhard, who, during the fatal days of June, 1919, when it was a question of the signature of the Treaty of Versailles, advocated the signature with all the means at his disposal, and thus, arm in arm with the Jew Hugo Haase, undermined, from the start, all determination to resist. What other people in the world would have put up with these instances of treacherous interference by racially foreign elements or even regarded them for so long with patience?

But even after 1919, when a certain consolidation gradually took place in Germany, this brotherhood between "defeatism", Communism and Jewry did not break up. It was above all in the Communist party which then came into existence and which, in spite of its failure in 1919, spread extensively owing to the far-reaching tolerance of the Democratic system of government, that the Jews played a leading part. As soon as we follow the threads of the web we come across Jewish tracks.

The great chief of the Communist propaganda in Germany was a Jew. His name was *Willi Münzenberg* and he was a Member of the Reichstag. He was the owner of the widely read Communist paper "Die Welt am Abend" and of the "Illustrierte Arbeiterzeitung" and the "Magazin für Alle" which were also widely read. Münzenberg was less prominent in public, but he can safely be described as the real intellectual organizer of the Communist party in Germany, because, with the fine instinct of the Jew, he knew how to influence public opinion in the cleverest way, while he himself remained in the background.

How many Jews were there in the Principal Office of Health, the supreme medial official body of the City of Berlin?

Of 20 officials, 8, or 40 %, were of Jewish origin.

The most dangerous of the German Communists was also a Jew, a man named *Hans Kippenberger*. He was the founder and cold-blooded organizer of the cunningly developed murder organization of the Communist party. For the Jewish intelligentsia in Communism did not even shrink from murder. Kippenberger is responsible, for example, for the brutal murder of the two police officers, Lenk and Anlauf, who were shot in Berlin in August, 1931. He must also be regarded as the intellectual author of the murder of Horst Wessel, the national hero of the National Socialist movement. In this murder a large part was also played by the Jewess Else Cohn who prepared it and also scented out the opportunity for its commission.

Considerations of space compel us to confine ourselves here to these few examples, selected at random. By no means all the murders were committed through the agency of the murder organization of the Communist party which was principally built up by Jews. Sometimes Jews themselves were the actual murderers, as in the case of the murder of the S.A. man Gatschke in the Röntgen Strasse in Berlin; the murderer in this case was the Jew Calm.

The whole of this entirely illegal conspiracy of activity was only possible at all because it had the tacit support of the two Police Presidents of the city of Berlin. These two executive chiefs were also Jews, namely the Jew Bernhard Weiss who was Vice-President and the Jewish half-breed Grzesinski who was the actual Police President.

To complete this picture of the spiritual union between Jewry and Communism, it must be added that, whenever such Communist assassins were sent for trial, the defence was undertaken by Jewish lawyers. The Jewish lawyer *Litten* made himself particularly prominent in this respect, and had a preference for misusing his official position as counsel for the defence to indulge in political propaganda in the law courts. This Jew even let himself go to such an extent that, while the case was under trial, he attempted, in public meetings of the Communist "Rote Hilfe", to influence the witnesses in the sense of his defence. The presiding judge was consequently compelled to take the defence out of his hands.

We have incidentally mentioned another instrument of Communist propaganda, the "Rote Hilfe", which is also part of their apparatus. It belongs to the *"Internationale Arbeiter-*

World War One Defeat Brought Red Revolution To Germany



The Jews at the head of the Commuist Republic in Munich.
the only one set up in Germany in 1918—19.
Above: Karl Radek (Sobelsohn). the then delegate of Soviet propaganda in Germany. In the middle, from left to right: Leviné-Nissen, Ernst Toller. Kurt Mühsam, Minister President Kurt Eisner, and Levien, Below: Gustav Landauer. Upper picture: the scene of the murder of the hostages by the Communists in Munich. Lower picture: the hall set on fire on the Stachus, the busiest public square in Munich.


Jeder wehrhafte Proletarier muß in unseren Reihen mitkämpfen!

die Rote Front

Bundesorgan des Roten Frontkämpfer-Bundes Deutschlands

Rot Front der Roten Armee!

Es lebe die Welt Revolution

Werbt unaufhörlich neue Kämpfer!

Rosa Luxemburg was editor of this paper, The Red Front. The flag reads, "*Long Live The World Revolution.*" Lower page reads: "*Recruit New Fighters.*"

The front page article states: "*The armed rising is the most decisive, most acute and highest form of class warfare which the proletariat must adopt at the suitable moment in every country in order to overthrow the domination of the bourgeoisie and to take the power into their own hands!*"

hilfe" concern which is nothing more than an institution for Communist propaganda under the cloak of social welfare. Jews again played a leading part in running it. Among the founders were the Jews Professor Einstein, Arthur Holischer, Maximilian Harden, Professor Eltzbacher, Dr. Alfons Goldschmidt, Professor Paul Oestreich and Leonhard Frank.

The "Internationale Arbeiterhilfe" was nothing else but a propaganda organ of the Communist International in Moscow, disguised in the cloak of love of one's neighbour. Willi Münzenberg admitted this quite openly at the provincial conference of the "Internationale Arbeiterhilfe" on the 28th September, 1930, when he said: "The Internationale Arbeiterhilfe is the organization that organizes the support of the great economic struggles of the masses. The decisive point is that, in organizing the support for strikes *en masse*, it is not sufficient to appeal for support to the branch or the industry concerned, but that it is necessary in addition to mobilize for their assistance the broad masses of workers and also the unorganized, the agricultural labourers and peasant proprietors, the lower middle class, and groups of intellectuals, scientists, artists, etc." He added that the Internationale Arbeiterhilfe was consequently a "proletarian aid organization" whose further tasks also included the "popularization of the success of the Socialist structure in the Union of Socialist Soviet Republics" and the "defence of the Union of Socialist Soviet Republics". The Internationale Arbeiterhilfe, as was proclaimed at the 8th World Conference in Berlin on the 11th October, 1931, was "not only a supply column but a part of the storming column" of the Communist world revolution.

"The spirit of Russian Communism was particularly congenial to Professor Einstein." It will still be recalled that when Professor Einstein wished to make a tour of the United States in 1932, the "Association of Patriotic American Women" made the strongest protest against his entering the country because he had written: "What I propose is unlawful" in an article in the League of Nations Journal in Chicago in March, 1931. It is therefore no wonder that François Coty, in his widely read paper "L'ami du peuple", in an appeal on the 18th May, 1933, openly described Professor Einstein as a "pioneer of Bolshevism or Communism".

But this Jewish-Communist propaganda reached its height in the domain of the education of the young, especially wherever they had a free hand owing to the political party in power. Typical of this were the conditions in the schools in the "red" Neukölln district of Berlin, where the Berlin Jewish School Assessor Kurt Löwenstein directed affairs. Here a special *"Karl-Marx School"* was founded, under the direction of the Jew *Dr. Fritz Karsen* (alias Krakauer). The name given by these men to the school is sufficient evidence of the spirit animating this educational institution, but the practice of the school was also in keeping with its name. Even the method of instruction was built up on the collectivist system, i. e. the pupils really had the word, while the teacher had to adapt and subordinate himself to them. In this school there was also the semi-Bolshevist institution of "Pupils' Councils". In the actual instruction politics played a great part, namely in the sense of Socialism. No limits were placed on the treatment of the subject matter dealt with, as for instance from the moral point of view. On the contrary, full play was given to the discussion of erotic and sexual questions. For instance, in connexion with the abortion case of Frau Dr. Kienle-Jacubowitz, the pupils wrote long essays on the abolition of § 218 of the Penal Code. At the meeting of the school board, the members even toyed with the idea of founding a "pupils' fighting league against § 218". The absence of morals in the pedagogical methods of the Karl-Marx School indeed went so far that the senior pupils made a study tour to Hamburg, where they were conducted by their teacher round the brothel quarter "for purposes of study", and then recorded



Willi Munzenberg, (picture insert), a wealthy Jew, published two major papers for the Communist Party, *"The World In The Evening", "Illustrated Workers"* and the *"Magazine for All."* Munzenberg was elected to the Reichstag by the Social Democratic Party. This photo was actually taken in his printing plant in Berlin.



The Jewish School Assessor Kurt Löwenstein who inaugurated a semi-Communist scholastic system in Neukölln, and converted the former Kaiser-Friedrich Realgymnasium into the „Karl-Marx School"

their experiences in writing. The contents were so low and obscene that even a Communist father protested against the results of this form of instruction. The spirit of the pupils themselves was in keeping with the instruction received. In the following picture, with samples taken from the school newspapers of this institution, we have reproduced in facsimile a few passages that provide evidence of the freethinking education and mode of life of the pupils. These are only a few examples selected at random that could be replaced or supplemented by others at any time. They are evidence of the absolute lack of restraint of these pupils both morally and politically. They show that, in the newspapers written by the pupils themselves, all authority was torn to pieces and every kind of freedom preached as regards both morals and culture. This was completely in accordance with the mental reasoning of the founder of this school, for in his brochure "The Child as Carrier of the Coming Society", published in 1924, Municipal-School Assessor Kurt Löwenstein had described the aim of education in the following terms: "The fight against the church and against religions instruction is no theoretical fight about theoretical doctrines, but the fight of the new coming social system against the dying social system". The political programme was also in keeping with this programme of "religious" instruction in Neukölln. The school was an arena for Communist propaganda. Ample proof of this is to be found in the writings of the pupils themselves. Let us take, as an example, the school paper which was called for a time "The Red-School Echo, the Organ of the Revolutionary Pupils in the Karl-Marx School". A sample of the disruptive spirit of this paper is provided by the following extract from the issue of October, 1932, which refers to the General Election held at that time: "Marxism teaches that a parliamentary election can never bring about Socialism. The only thing that can bring it about is a violent revolution! But an election with good results, which, again, depend on the influence which the extra-parliamentary Communist fighting movement already exercises among the masses, strengthens the will to fight. It is an incentive to fresh extra-parliamentary struggles, and every pupil in the Karl-Marx School must therefore take an active part in the elections. The Red Assistants for List 3 K. P. D. (German Communist Party)". This recruiting work for the Communist party in the school is the result of the "educational methods" in this Karl Marx School conducted by the two Jews Löwenstein and Krakauer.

But Assessor Löwenstein of Neukölln's real pet creation were his children's camps which he expressly founded as "Children's Republics". In all, six such children's republican camps with 10,000 children were established in 1929. Their task, in Löwenstein's own words, was "to penetrate with revolutionary effect into the spirit and form of public instruc-



The jew Dr. Fritz Karsen (alias Krakauer) the head master of the semi-Communist „Karl-Marx School" in Neukölln, Berlin



„Der Kampf wider die Kirche und wider den Religionsunterricht ist kein theoretischer Kampf um theoretische Lehren, sondern der Kampf der neuen werdenden Gesellschaft gegen die absterbende Gesellschaft."

Aus: Löwenstein, Das Kind als Träger der werdenden Gesellschaft, 1924, Seite 9

„The fight against the Church and against religious instruction is no theoretical fight about theoretical doctrines, but the fight of the new and coming social order against the dying social order". From Löwenstein's book „Das Kind als Träger der werdenden Gesellschaft" (The Child as the Conserver of the coming Social order) 1924, p. 9. Literary efforts of the pupils of the "Karl Marx-School" in the Berlin district Neukölln (centre), conducted by Jews. The pupils use their schoolpaper for propagating "free love" (right top). Communism and Münzenberg's subversive pamphlet "The Third Front" (left bottom) and agitating against the person of Reich President von Hindenburg (right bottom). The whole School is run on anti-religious lines in accordance with the Marxistic views held and freely expressed by the head teacher, the municipal School assesor Löwenstein (see extract from his writings at the foot of the illustration).

tion in order, in this way, gradually to modify society". Or, as Löwenstein expressed it to a representative of the press: "With us, God and religion simply do not exist for the children". The children were completely removed from their families and placed under the control of the Communist "collective". Boys and girls were intentionally put in the same tents. The express aim of this "education was not a healthy holiday, but disintegration, drill and propaganda in the Soviet sense. The clearest evidence of this is provided by the "Camp Song" of which the words were:

"Let us sing Red songs
And carry the banners through the country.
We are a strong band
Round the hammer and sickle."

No better example can be found of the menacing danger of the Jewish Communist propaganda in Germany than this children's song of the red "Children's Republic" founded by the Jew Löwenstein in Berlin.

But it was only against their will that the population of Berlin put up with this system run by rootless „pedagogues", a system that was foreign to the nature and spirit of the people. It is not the case that the whole people were silent or approving spectators of the experiments of these revolutionaries. On the contrary, the appointment of School Assessor Löwenstein was not made without a protest from the citizens of Neukölln. Eight thousand citizens presented to his superiors a written petition against his appointment but without success under the then system of government. Later on, the National Socialist press and that of the parties of the Right attacked the state of affairs in Löwenstein's domain. In 1931, a daily paper of good standing, the "Deutsche Allgemeine Zeitung", carried out a regular campaign against Löwenstein and Krakauer, but again without success.

These cases of the failure of the healthy section of the German people to get their way may also be considered as a symptom of how much wrath and indignation gradually accumulated under the domination of Jewry in Germany. The measure was full to overflowing!

How many Jewish judges were there in Berlin?

Of the 1,062 judges of the two State Courts and the court of Appeal, 239, or 23%, were of Jewish origin

Conclusion

"Nothing comes of nothing" is one of the principal lessons we learn from the world's history. Those who have read these pages will understand what led to the explosion of the wrath and indignation of the German people against the predominance of the Jews, and what the reasons were that compelled the German Government to curb the influence of Jewry to a justified extent. The measures adopted by the German Government are no more than such mild correctives. All statements to the contrary are hostile propaganda in which the facts are maliciously misrepresented.

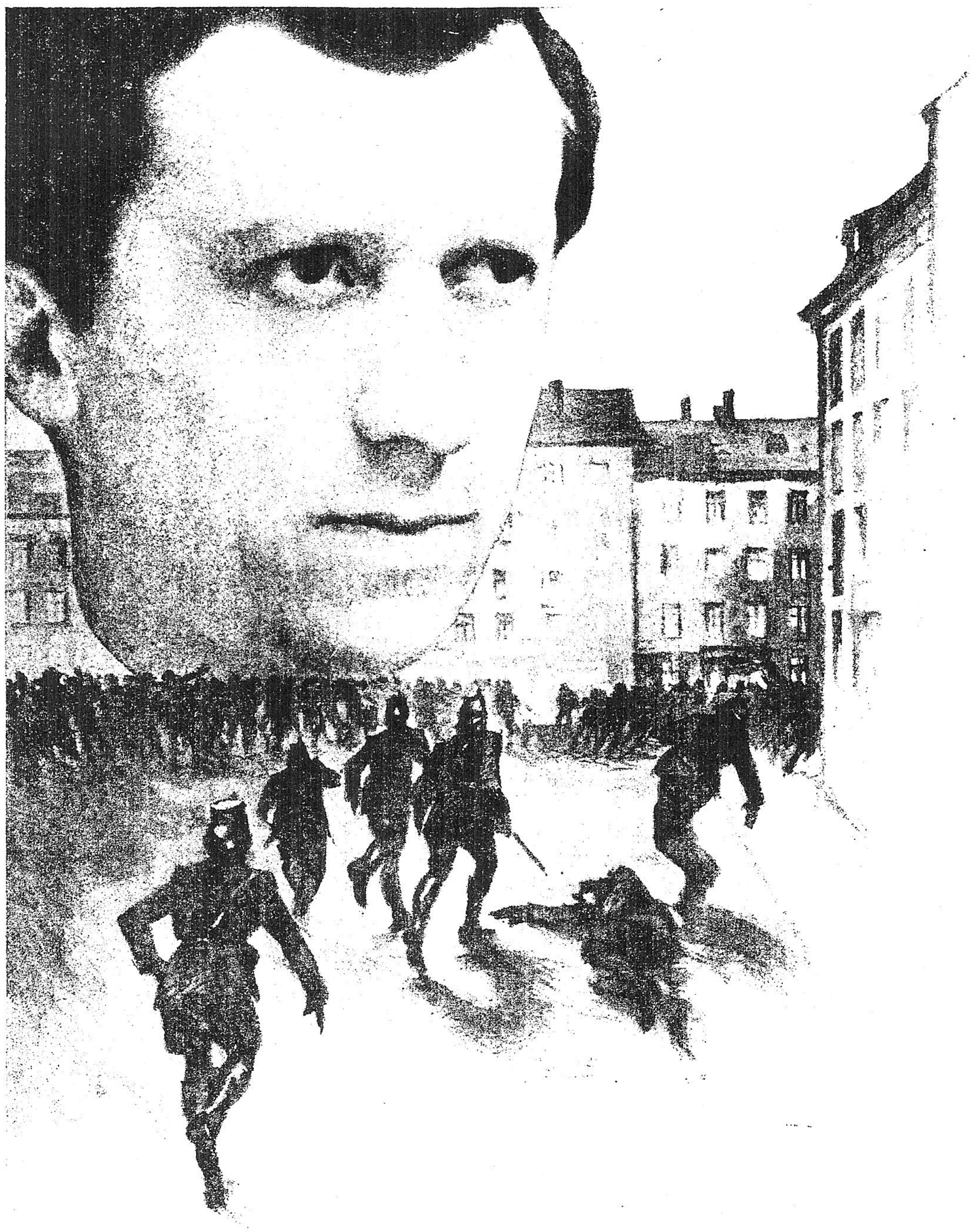
For what is the real state of affairs at the present time? The Jews in Germany are just as free to engage in commercial activities as in the past. The Jewish department stores and other businesses, the Jewish banks and the Jewish newspapers still exist and work exactly as they did before. Every Jewish business man pursues his vocation exactly like any German. Apart from a very few exceptions, which are comprehensible in a revolution, not a finger has been laid on a single Jew in Germany. And if we compare these few exceptional cases with the extent of the discontent and indignation that accumulated owing to the debasement and scorning by the Jews in Germany of the loftiest German ideals, and with the sanguinary reactions that occurred during other revolutions, for instance in France and Russia, then we can only say that the German Revolution that was also directed against Jewry has been the most bloodless in the world's history.

How many of the welfare doctors employed by the City of Berlin were Jews?

Of 263 doctors, 183, or 70%, were of Jewish origin

Even in the case of the executive measures which the German Government has felt itself compelled to adopt, as for instance the regulation of the proportion of Jews in the legal profession, it is only a question of such mild correctives, and by no means of far-reaching interference. Jewish judges, lawyers or doctors who fought in the German Army at the front or who already exercised their professions before 1914 are not affected at all by these measures. Thus, after the law in question has been put into operation, the proportion of Jews in the lawyer's profession in Germany only drops by about 9 per cent, namely from 29.7 per cent to 20.6 per cent. In Berlin they still represent about 39 per cent — while the Jews only represent one per cent of the population.

Thus the Jewish policy of the German Government is not dictated by the Jewish Old Testament principle of "an ece for an eye and a tooth for a tooth", but by principles of Christian morality. And so it shall remain!



The Jewish Communist Member of the Reichstag Hans Kippenberger, the intellectual author of the execrable murder of the police officers on the Bülow Platz in Berlin in 1931

Leaders Of The 1919 - "Soviet Republic of Bavaria"



Karl Radek



Ernst Toller



Kurt Eisner



M. Levien



Eugen Levine

Jewish-Bolshevik Revolution In Germany 1918 - 1919

by Dr. E. R. Fields

Germany lost World War One with the signing of an armistice on Nov. 11, 1918. Communists had been leading strikes and agitating against the war effort. Lenin seized power in Russia during the October 1917 Revolution. He immediately planned for a Red takeover of Germany. Lenin told followers that the combined power of a Soviet Russian-German alliance would ensure that all of Europe would succumb to Bolshevism. Karl Radek, (real Jew name, Sobelsohn), was the "Soviet Commissar for External Affairs." His task was to foment revolution in neighboring countries. The Kaiser abdicated on Nov. 7, 1918 and thus a weakened Germany was exactly what the Reds were waiting for.

THE GERMAN NOVEMBER REVOLUTION was launched at a so-called "peace rally" in Munich organized by Kurt Eisner on Nov. 9th. He proclaimed himself the head of the Soviet Republic of Bavaria. Eisner organized a Red Army made up of self-proclaimed, "*Workers, Soldiers and Peasants.*"

A disorganized federal government was unable to put down the revolt. Eisner's governing, Council of Peoples' Commissars, included Eugen Levine, M. Levien, Paul Axelrod and Ernst Toller - all Jews! Toller would state, "*we look to Moscow for inspiration!*"

They instituted, "*Kulturbolshevism,*" which included modern art and Jazz music. Anyone who opposed Eisner was arrested. On Feb. 21, 1919, Count Arco-Walley would assassinate Eisner. The Reds had taken nine Munich citizens as hostages, (all non-political, one a woman). They were shot the day before the regime fell. The three month long "Soviet Republic" had cost the lives of 927 people.

Revolution In Berlin

Rosa Luxemburg was a leader in the 1905 Red uprising in Warsaw. When it failed, she fled to Berlin. Along with Karl Liebknecht the pair founded the Spartakus League. On Dec. 24, 1918, they announced that a Council of People's Commissars was taking power in Berlin. They seized government buildings and the newspaper district. Karl Radek would write:

"Armed Berlin workers, and Spartakists had such tremendous masses participating in the demonstrations that it a appeared possible to seize power in Berlin."

Luxemburg was editor of "The Rote Front" and with inflammatory language urged workers to take up arms and overthrow the federal government. She wrote:

"This is the final battle - disarm the counter revolutionaries, arm the masses, occupy all important government buildings, act quickly, the revolution demands it!"

Strikes had swept Germany and the Reds believed that this was their day of triumph. Radek arrived in Berlin in December and addressed a rally of the Luxemburg's, "Workers and Soldiers." The Soviet "diplomat" urged them to;

"chase out Egbert-Scheidemann, (the legal government), and set up a genuinely revolutionary government in its place. Now, with your weapons in your hands, you must take over power everywhere and set up a Workers', Soldiers and Peasants government with Liebknecht at the helm. Do not be misled by any chatterings of the national Assembly."

However, officers in the Kaiser's army organized a "Free Corps" of veterans to put down the Red uprising and restore order. On Jan. 10, 1919 they attacked the Spartakus positions in Berlin and after two days of heavy fighting and many casualties, the Reds were crushed. On Jan. 12, Rosa Luxemburg and Karl Liebknecht were arrested. A Lieutenant Vogel and three other officers executed the pair and tossed their bodies into the Landwehr Canal.

The Soviet states of Bavaria and Berlin had fallen but the fight was far from over. During February 1919, Soviet Republics would be proclaimed in Bremen, Brunswick and Baden - with a further loss of life. In March 1919, there was an uprising in the Ruhr and a general strike in Berlin. It would not be until the elections of 1932 that the Communist threat to Germany would finally be ended !

Their Tentacles Grasp All Forms Of Business

(Continued from inside front cover)

Jewish Press Control

U.S. Jewish press moguls are the Newhouse, Sulzberger and Meyer chains. Samuel Isadore Newhouse launched Advance Publications to build a mammoth press empire. Newhouse bought the Staten Island Advance and used its stock to buy the Springfield Union News, Jersey City Journal, Newark Star-Ledger, Trenton, N.J. Times, Syracuse N.Y. Herald-Journal, Flint Journal (Mich.), Bay City Times, Saginaw News, Ann Arbor News, Jackson Citizen Patriot, Muskegon Chronicle, Grand Rapids Press, Kalamazoo Gazette, Cleveland Plain Dealer, Harrisburg Patriot-News, Portland Oregonian, St. Louis Post -Dispatch, New Orleans Times-Picayune, Pascagoula Press-Register, (all the major papers in Alabama), The Birmingham News, Mobile Press-Register and Huntsville Times-News.

S.I. Newhouse died in 1979 and today his sons, Si and Donald, run the monopoly. They also bought out such major book publishing houses as Alfred A. Knopf, Crown, Pantheon, Vintage, Fodors, Ballantine and Random House. Their magazines include Brides, Glamour, Mademoiselle, Vanity Fair, Vogue, etc.

The descendants of Eugene Meyer own the Washington Post, Newsweek and 12 TV stations. The New York Times is today run by Arthur Sulzberger Jr. and they own 24 other daily papers.

Jewish Control Of TV

Walt Disney was anti-Jewish. He refused to hire Jews. He testified before the House Committee on Un-American Activities and named Communists working in Hollywood - most of whom were Jews. Today, Michael Eisner runs Disney and most of the executives he has hired are also Jews. Excessive pay is one stock holder complaint. Eisner's salary is $975,000 a year, plus a 7.5% annual bonus on Disney earnings - plus stock options on 7.3 million shares worth $400 million. In other words, Eisner is paid $9,783 per hour! He is the highest paid executive in America. Joe Roth heads Disney films. Robert Iger is Disney president. They control ABC-TV, Touchstone pictures and theme parks here, in Japan and France.

NBC had Andrew Lack as president until Jan. 2003. Today Neal Shapiro heads NBC news, Jeff Zuker, NBC entertainment and David Zaslav, NBC Cable. Mel Karmazin heads CBS. Robert Rabinovitch is president of the Canadian Broadcasting Corporation, (CBC).

Jews As World Property Owners

Sam Zell of Chicago is the world's largest owner of office buildings totaling 700. He is the dominant landlord in San Francisco where he owns 74 buildings; Atlanta 45, Portland 42, Seattle, 64, etc. His Equity Office Properties Trust is valued at $25 billion. Sam Zell is personally worth over $2 billion. His favorite saying is; *"money talks"* and politicians listen!

Paul Nussbaum of Patriot Hospitality owns 455 hotels valued at over $43 billion. Isadore Sharp heads Four Seasons with 39 luxury hotels from Fiji to London and 11 Regent hotels. In Canada the dominant office property owner is Paul Reichmann.

International Banks Financed Reds

Frankfurt, Germany was the founding site of the Rothschild Bank. They began by buying and selling rare gold coins. Money lending followed and the Amschel Rothschild dispatched his four sons to run branches of the bank, Nathan to London, James to Paris, Salomon to Vienna and Carl to Naples. Nathan became a baron with great power over the British government. He floated loans to finance wars and the buying of the Suez Canal. His son, Edmond de Rothschild, financed the first settlements of Russian Jews in Palestine. The Balfour Declaration of 1917, promising the Jews a state in Palestine, was addressed to him.

Jacob Schiff Financed Leon Trotsky

The Kuhn Loeb Bank was very powerful in New York City and was headed by Jacob Schiff. He financed Leon Trotsky while the Jewish banker Olaf Aschberg in Sweden was the chief backer of Lenin. The New York Journal-American of Feb. 3, 1949, quotes columnist Cholly Knickerbocker as stating:

"Today it is estimated even by Jacob's grandson, John Schiff, a prominent member of New York society, that the old man sank about $20 million for the final triumph of Bolshevism in Russia."

While in exile in the Netherlands, the German Kaiser Wilheim II, told the Chicago Tribune of July 2, 1922:

"The Jews are responsible for Bolshevism in Russia and Germany too. I was far too indulgent with them during my reign and I bitterly regret the favors I showed to prominent Jewish bankers."

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